

ADVENT

HERALD



Luke 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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THE FATAL DELUSION.

With wonder I view the heedless throng,
Who trip, and jostle, and rush along.
The downward road!
Or rich, or poor, in weal or woe,
From sin to sorrow they onward go,
Nor wisdom gather, nor seek to know.
The ways of God!

Their rising morning seems bright and fair,
And each seems eager alike to share
Its pleasures now.
Mid flowery arbors and golden dreams,
This earthly vale a paradise seems,
While gliding down hope's glittering streams,
To endless woe.

The scene is changing—the vision flies;
Dark clouds are gathering around the skies,
And murmuring low.
The distant thunders begin to roll,
And terror seizes the guilty soul,
While lightnings gleam from pole to pole,
And tempests blow.

Alas! poor sinner! thy joys are o'er;
Thy sun is setting, to rise no more—
How deep that gloom,
Which now is settling around thy head,
And over the distant future spread!
I marvel not that thou shouldest dread
Thy impending doom.

Awake! O sleeper, awake! arise!
Behold before thee a heavenly prize!
O who can tell?
How great that mercy—how rich that love,
Which calls poor sinners to joys above?
Salvation's golden day improve,
And all is well.

Christian Chronicle.

The Time-Haze.

BY JOHN CUMMING, D.D.

"Here all our gifts imperfect are,
But better days draw nigh,
When perfect light shall pour its rays,
And all these shadows fly."

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."—1 Cor. 13:12.

There is much, even in prophecy, clear enough to refresh us with its glorious prospects; there is much dark enough to make us humble in our ignorance, and to put confidence in him who has promised to make the obscurest things plain. It may be said, not merely of prophecy, but of all that we know of the doctrines of the gospel of Christ, that we see through a glass darkly. It is true, no doubt, that the Bible is a revelation of that which is hidden; it is no less true, that it reveals, with great perspicuity and plainness, the leading, essential, and fundamental doctrines of the gospel of Christ. But it is no less plain, that beyond the principles it clearly reveals, there is a dark and extensive region of the unknown, into which scarcely a ray penetrates, and of which we can only form a conception by the dim and scattered hints of its nature which are spread over the sacred page. It is true, therefore, of all revelation, not only true of inspired Scripture, but true of all God has made, as I shall show, that the more we actually know, the more we find remains still to be known. Each great truth that God brings within the horizon of our view, seems to bring behind it a train of deeper and more mysterious truths. Just as each new day brings after it a new night, so each new truth that we find in the Bible brings after it another dark and mysterious truth, which we are unable to penetrate. In the future, when we shall have no need of the sun nor of the moon, when we shall no more see through a glass darkly, when the veil shall be rent and we shall see God and all things face to face; even then, I believe, the unknown will be far greater than the known; for if we only recollect that there is an infinite panorama to be revealed, and finite beings to see it, we can easily suppose that our state in heaven will at no stage be stationary, but ever

and ever progressive, and that as we learn what we knew not before, we shall see there is more still to be learned—our horizon widening as we move to each new height of that lofty mount which we shall ascend, revealing, at each height we attain, new heights that are still to be reached, ever upward, and ever onward, light and joy increasing as the cycles of eternity go round, and the new horizon spreads before and behind us. And thus, then, it will be, that even in that future state where we shall see face to face, we shall see much unknown beyond that which is fully known—the very brilliancy of what we do know, making more apparent the darkness of that which is beyond us, and which we shall afterwards know in succession.

I may apply the passage very briefly, and only very briefly, to creation itself. The most enlightened and scientific men will tell you, that the more they know of nature and of the things of the created world, the more they feel remains to be known. So much is this the case, that it is always the greatest philosopher who is most convinced of his own ignorance.—Sir Isaac Newton, when congratulated on his vast discoveries, remarked: "I am but like a child gathering shells and pebbles round the sea-shore, that are just kissed by the waves, while the great unsounded depths of the mighty ocean lie unapproachable beyond me." He who has made himself most profoundly acquainted with all the mysteries of the height and depth of this created earth, is the very man who will own how little he does know, and how vast is that region that remains yet to be known. What little the mathematics, or chemistry, or geology, for instance, teaches respecting creation, leads us to infer, that without these we should have very imperfect apprehensions indeed of God's works of creation. Nobody can be ignorant, who has a smattering of any of these sciences, that they show traces of wisdom, footprints of benevolence, which are perfectly undiscoverable to the person who is not instructed in them. And yet these sciences, which have now risen to so great a perfection, are, even in their best state, but dark glasses through which we now see very darkly; and when these dark and dim glasses shall be removed, or when the range of the telescope shall be extended, and the power of the microscope is increased, we shall see, I doubt not, in the firmament above, and in the earth beneath, in all that is magnificently great, in all that is elegantly small, such traces of the wisdom, the power, and the glory of God, as will overwhelm and astonish us. Even now in this world, by the aid of art and science, which increase one degree our natural focus, we can see proofs that are overwhelming of the greatness of Deity.—For instance, on a starry night, I look up into the sky, and notice those stars that like altar-candles burn perpetually about the throne of God; I borrow the aid of the telescope, and see that these are not mere lights, sparkling as I have described, but that they are worlds, and that the very remotest of these are not the limits, but the thin suburbs of creation,—that those that I see farthest off by the aid of the telescope, are but the outposts and the sentinels of that starry host that minister perpetually around the throne of Deity; what a conception does such a display give me of the grandeur, the glory, the wisdom, the power of him who created all, and governs all continually!

Fallen as this world is, I have no doubt that if we could see it in an intenser light, and not through the media of glasses darkly, we should witness in it a far brighter revelation of God, wise, good, powerful, beneficent, than we now see. The fact is that all we know of creation at this moment is most limited; nothing to exalt us, plenty to humble us. The height to which the astronomer has soared is but a few miles; the depth to which the geologist has dug is but a few feet, so that the astronomer seems to me like one who tries to measure the firmament with a foot-rule, and the geologist like one who tries to explore the bosom of the earth with a taper or an inch candle; and

all that they disclose, much as it adds to our present information, is what may be expected of those who search after God in so dim and faint a light.

It is thus, then, that in looking at creation as it is, and in all its provinces, we see but through a glass darkly; a day comes when we shall see creation clearly.

Let us look at the next department of being, and see how true these truths are when applied to it. There is a Providence, I need not state, superintending the movements of planets and the fall of sparrows; ministering to the angel, and feeding the wild raven. There is no such thing as chance in the world. I cannot conceive that any man can have a moment's peace who believes that anything in the universe is left to accident, because our experience every day proves that little things are the hinges of great events—the turning of a corner is the fixing of a destiny—a movement to the right or to the left determining of the whole after-career of one's life. Let any one look to the least event of his history, and he will see that if that event had not occurred, all his biography might have been materially altered either in tone or direction. There is no doubt, then, that there is a God or a Providence in the least as well as in the greatest concerns of life. But when we look at the movements of Providence, we are constrained to own, we can only see them through a glass darkly. That mysterious suffering is not accidental—it is from God; but why, wherefore, and to what end, we see through a glass darkly. That severe stroke that swept from your eyes the near, the dear, the beloved, is all wrapped in mystery; you see it through a glass darkly. That storm that burst upon you like the thunder-cloud and washed away the accumulations of the honest industry of many years, you see through a glass darkly.—We know not what it is, nor whereto it tends. This only we know—that our God awakened the storm, our Father commissioned the cloud, and that what we do not see now we shall see hereafter, when we see no more through a glass darkly, but as face to face.

There is much in every dispensation, therefore, that we cannot penetrate. We find all wrapped in partial mystery, all visible only through a glass darkly; and such glimpses as we do obtain lead us only to long to obtain more. But there are certain great facts which we can see clearly, such as that "no tribulation for the present seemeth joyous, but it worketh out the peaceable fruits of righteousness;" that "all things work together for good to them that love God." Many have found that the loss of health has been the safety of the soul—that the five, the six, the seven months that sickness kept them prisoners have been to them the most blessed months that have occurred in all their biography. Many have felt the loss of the infant to be the weaning of their heart from the place that the infant has left, and the fixing of that heart on the home which that infant has pre-occupied. Many have found that the loss of a fortune has been the restoration of a soul, and that the bitterest cup had a blessing in it, and the darkest cloud a fringe of light, and the blackest sky an unseen but true and covenant rainbow, indicating that a Father was there superintending the storm, and limiting all its effects. We see these things now through a glass darkly; hence we misconstrue; but when from some lofty pinnacle of the better land we take a retrospect of the way that the Lord has led us, we shall see that every turn, and winding, and crossing, and check, and obstruction, and fall, and sickness, and sorrow, were just as necessary to our everlasting happiness as that Christ should have died, or that the Bible should have been written.

Let us now look at the truths of God's Word, and we shall find that these, too, we see through a glass darkly. Let me refer to the great facts of Revelation, and the application and the truth of these sentiments will be obvious immediately. For instance, let us look through this glass at God himself. How little do we comprehend of God! Let us think one moment of eternity,

and what do I comprehend of a God present in the remotest star, and in the minutest particle of dust; a God whose centre is, as it has been defined, everywhere, and whose circumference is nowhere? What do I comprehend of him? Literally nothing. I see God's grand attributes through a glass darkly; and when I begin to think of him, like the ancient philosopher I ask one day, and when I have thought that day I must ask a second, and when I have thought that I must ask a third; and the longer I think the less I know, and the more I must conclude we see through a glass darkly. Let us read the nature of God as it is defined more specially in the Bible. It tells us, for instance, the Father is God, and the Son is God, and the Holy Spirit is God, and yet they are but one everlasting and glorious God. What do I comprehend of this? Literally nothing. I need not add now that it is most absurd for the Socinian to say, "I reject the Godhead because I cannot comprehend it." He cannot comprehend Eternity, Omnipresence—the attributes he does ascribe to God. On such principles, therefore, he ought to reject the existence of God altogether. What, then, do we comprehend of the Godhead? Very little; and all the explanations of it I have read only make the mystery more apparent. We see it through a glass darkly. The fact is revealed—the doctrine is incomprehensible. It is not against our reason, but it is above it. The Godhead is not a contradiction; but it is a truth partly luminous. It is a revelation, but not an analysis. It is so plainly revealed, that we can see that it is; but it is so obscurely comprehended, that we cannot know how it is. There is enough revealed of that mysterious truth to lead us to adore; there is nothing revealed about it to lead us to be curious, to speculate, or to be puffed up. We see it through a glass darkly.

Look at the doctrine of the Incarnation, which we think of as a very plain truth; and yet even this foundation of our hopes we see but through a glass darkly! How the Infinite and the Finite can coalesce! How there can be the deepest suffering and the highest satisfaction! How want and fullness, weakness and strength, life and death, can meet and mingle in one, is a mystery revealed in Scripture, but seen by us through a glass darkly.

Let us refer to the Holy Spirit of God. We see this only through a glass darkly. It is told us, "Except a man be born again he cannot see the kingdom of God." Here is a Divine presence, a Divine power needed to change man's heart. But how does the Spirit act? how does he bow the will and not annihilate it? how does he restore, retune the tangled and discordant affections of the heart, not against our will, but with our will? The action we cannot trace, the agent we cannot see; the effects alone we can feel; for "the wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth. So is every one that is born of the Spirit." The sceptic denies it, the fanatic raves about it; the Christian accepts it, and blesses God that he knows it in his heart, though he sees it through a glass darkly.—(To be continued.)

Extracts from an Address

OF THE

Rev. Joseph F. Berg, D. D.

In answer to the Lecture of Archbishop Hughes on the Decline of Protestantism.

(Concluded.)

Now, let us suppose a case. Fifty years hence, in the progress of Catholicism anticipated by Archbishop Hughes, this country will have reached a crisis of no ordinary magnitude and moment. The Church of Rome will have gained, if he is correct, a vast amount of power, and will have amassed large resources. She will perhaps be able to control our elections, to choose our President and the Governors of the different States, and to secure a majority of the Senators and Representatives in our National and State Legislatures. She may, perhaps, not be able to number a majority of the people of

the United States as actually in her communion, through God, to the PULLING DOWN of strong-holds!" We must pull down the rubbish of the Papacy, before we can build up believers as living temples of the Holy Ghost.

The Archbishop ridicules the positive and negative elements of Protestantism; it says "yes," and it says "no." Truly! And what religion does not? We say "yes" to every word that proceedeth out of the mouth of God—we say "no" to every tradition which is wholly of human invention. We will say as Protestants, in a word, now and forever, "No POPERY!"

Archbishop Hughes imagines, that because we avow, that we are Protestants, we thereby affirm "that Christ established a church for the purpose of propagating his doctrine, but that after fifteen hundred years, it had failed, and we had come to renew it." No, Most Reverend Sir! That is a wrong inference. The Church of God, under the old covenant, was corrupted and led away into Babylonish captivity, but though it became as Sodom and Gomorrah, and was cast forth as an abominable branch, yet God preserved to himself a remnant. And the same is true in the New Covenant. God never has left himself without witnesses. Elijah mourned that he alone was left of the Lord's prophets, but God told him he had reserved to himself more than seven thousand who had not bowed the knee to Baal, or kissed his images. So in the darkest days of Papal supremacy, the Lord preserved a remnant, preserved it too, despite of all the power of Anti-christ, and of all his efforts to destroy it. The Church of God is not a failure, because for a season to prove her and instruct her, she is made to dwell in the wilderness! When Archbishop Hughes ventures the tremendous assertion, that in the Church of Rome perfect unity of doctrine always has obtained, he says the boldest thing which he ever uttered in St. Patrick's Cathedral. I will read the extract, and it is the last which I shall notice. After stating that in all probability, not ten Protestants out of the whole number of fifty millions, "could be found to agree on all points, in substance and detail, in the principles and doctrines of Revelation," he adds: "On the other hand, the Catholic Church numbers two hundred millions, scattered all over the globe, from the rising to the setting of the sun; and I run no risk in stating, that out of these two hundred millions, there could not be found ten, in whose inmost souls there exists the slightest deviation from the actual, and of course original doctrines of the Church, in regard to the Revelations of the Son of God!" This audacity is beyond any parallel, which can be run any where, out of the Church of Rome! To all this I answer: Take any ten Evangelical Christians, out of as many Protestant denominations; and in all the fundamental articles of Christian faith, in all the points which involve the salvation of the soul, and in the great practical duties enjoined by the religion of Jesus Christ, they will speak with one heart and one voice. They will tell you, that faith in Christ and holy living as its fruit, are the only real evidences of a regenerate heart. Has the Church of Rome never deviated from the original doctrines of the Church of Christ? The very question is an insult to the understanding of an intelligent Christian. I will vary the inquiry, and ask, Has the Church of Rome always been doctrinally consistent with herself? Then how is it, that to this very day, she cannot tell us where the infallibility of which she boasts, resides? Is it in the Pope, or in the Councils, or in the Pope and Councils together? Settle the Italian and Gallic dispute on this point, which is ripe at this very day; for until you do, Archbishop, your boasting is too contemptible for sober argument. Remember the feud respecting the immaculate conception of the Virgin Mary; think of your Dominican and Franciscan broils—call to mind a few of the great schisms recorded in the history of Papal Rome, in which rival Popes cursed and excommunicated each other, and before you step forth again to extol the unity of faith and practice, which you display as a mark of the true Church, remember this, that whenever you can find leisure for the task, there will be many Protestants who will be ready to receive the proof by which you can reconcile your purgatory, and your penances, and your indulgences, your mariolatry and your distinctions between latreia and douleia, and your auricular confession and your denial of the Scriptures to the laity, and your bead-praying, and your scapulars, and all your Roman notions, with the original revelations of the Son of God!

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I find no fault with Archbishop Hughes for making this avowal. The spirit of our free institutions gives to the Church of Rome and to all who prefer her communion, the right of worshipping in accordance with conscientious convictions, but it gives no more; and when she assumes the air of a Queen and demands more than the position which belongs to her, she steps upon ground which will open a grave at her feet! There is a noble bird which soars high, and suffers little birds to sing. The serpent may bask in the sunshine, and cast his scaly skin, and mark his pathway over the rock in glittering slime, and the noble eagle feeds him not; but, when he climbs the cliff on which she has built her nest, and rears his head to strike her eaglets, in that very instant her beak and talons are upon him, to tear him skin and scales, joint from joint, and hurl him bleeding and torn back to his slimy covert!

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We are told by Archbishop Hughes, that "the first exigency of condition in Protestantism, was to PULL DOWN. Its first mission was not to build up, but to pull down." Truly!—Under the Levitical law, when a house was hopelessly infected with the leprosy, the statute required that it should be PULLED DOWN. And the inspired Apostle has declared that the mission of Christianity is similar. "For," says he, "the weapons of our warfare are mighty,

through God, to the PULLING DOWN of strong-holds!" We must pull down the rubbish of the Papacy, before we can build up believers as living temples of the Holy Ghost.

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Testament of our Lord and Saviour Jesus Christ."

While all the words found in this title are found in the text itself, the title itself is no part of the text or volume, but is an ecclesiastical name put upon it, as an index to its contents. It is, therefore, an index to the mind of those who prefixed it to the volume, and much affects their reputation as to a clear and comprehensive knowledge of the writings it contains. I assume that no one, well instructed in the volume itself, could have given it this title.

A *testament*, or *will*, with us, is now, and for a long time has been, appropriated to one particular instrument, setting forth the final disposition of a person's estate. But in that case, it indicates that the testator is dead, and that this is the last disposition made of his effects. How, then, does this apply to a volume containing not only the memoirs of Jesus, but writings of six of his apostles, and two of his evangelists? Again: Is the testator dead? That he died, is true; and that he continued dead a few hours, is also true; but that he ever lives and never shall die, is most gloriously true. Again: Did Jesus, during his life, make two testaments, or two wills? This is called, not a New Testament, but the New Testament of Jesus Christ. Where learned they the contents of the Old Testament of Jesus Christ! Have we a copy of his first will? Now, if no such document ever was, is now, or shall hereafter be, why, in reason and in truth, give it such a cognomen, rather such a misnomer? There is no such will or testament on earth as the New Testament of our Lord and Saviour Jesus Christ. He never made an old one, and he is not dead, but lives forever, a priest upon his throne, not according to the law of a fleshly commandment, but according to the power of an endless life.

Nor would it relieve the title page from the error, had it been styled "*The New Covenant of our Lord Jesus Christ*," for that would indicate that he is the author of two covenants, which is not the fact. There is no old covenant of Jesus Christ, and, consequently, there cannot be a new covenant of Jesus Christ. It might, in both grammatical and logical propriety, be called the New Institution, or the New Covenant by Jesus Christ. But that, too, is an exceptionable use of the figure synecdoche, which puts a part for the whole, or the whole for a part. To get rid of a consecrated error, is sometimes very difficult. We have chosen to designate the book by calling it "*THE SACRED WRITINGS OF THE APOSTLES AND EVANGELISTS OF JESUS CHRIST*." This is strictly true, and, in our judgment, enough. True, we may, after a good example found in Acts 7th, briefly call the whole volume "*THE LIVING ORACLES*."

It would be important, could we classify under appropriate heads the different species of subordinate errors found in the common version; but in such a discourse as the present, we could not give a specimen of each. At present, we dare not presume to give a miniature specimen. It would require much more time and reflection than we have at command. I shall, therefore, as they occur, give a few cases, that may suggest to some one of more leisure and capacity the necessity and expediency of such an effort.

First, then, we shall name and illustrate an instance or two in the use of the Greek article, *ho, hee, to*. Though apparently a small matter, there are some serious errors in the use of the article. A Greek noun, with the article, is always *definite*; without it, always *indefinite*.*

In Matthew 16:13-18, the moral and evangelical foundation of the Christian Church is stated by its Founder in a very formal and inspiring manner. The question was, "Who do men say that I the Son of Man am?" Peter responds, "Some say John the Baptist, others Elijah, others Jeremiah, or one of the prophets." "But who do you say that I am?" Simon Peter answering, said, "Thou art the Christ, the Son of the Living God."

After pronouncing a benediction on Peter, he said to him, "Thou art a stone, and on this rock will I build my Church, and the gates of Hades shall not prevail against it." Now, to have answered this interesting interrogatory by saying, "Thou art Christ, the Son of the Living God," would have given quite a different idea. It would have been merely a personal name, as Sergius Paulus, John Mark, or Simon Peter. And so has the common version made it on another and a very important occasion.—1 Cor. 3:11, Paul is made to say, "Other foundation can no man lay than that which is laid, which is Jesus Christ." The Church, according to this version, is built upon Jesus Christ, and not upon the faith "*Jesus is the Christ*," as

* Mr. Campbell is a little too fast here, for there are some exceptions. Proper names are given without the article, but are usually *definite*. Appellations denoting kindred, or relationship, and the like, where the definite relation is obvious without the article, are given without; also when common nouns are used for proper nouns, or when the thing referred to can denote only a particular thing of the kind, the noun is always *definite*.—See KUPNER on the article.—ED.

the true original reading and the common Greek text have it. Now, there is just as much difference between Jesus Christ and Jesus the Christ, as between John Baptist and John the Baptist, Paul Apostle and Paul the Apostle, George King and George the King. It may be loyalty or treason, as the case may be, to say George is the King; but neither the one or the other to call any man George King. Infidels talk fluently concerning Jesus Christ, but they will not, in the proper meaning of the terms, say, "*Jesus is the Christ*."

The same law applies to the use of the word *spirit*. *Pneuma* is simply spirit; to *pneuma*, the Spirit.

Frequently the Holy Spirit and the Spirit, indicate the same person. But without the article, unless some qualifying adjunct be annexed, it means simply a spirit, or the spirit of a man, and not the Spirit of God.

There is no article in the following instances: "If any fellowship of the spirit;" "Which worship God in the spirit;" "You live in the spirit;" "Through sanctification of the spirit;" "He carried me away in the spirit;" "Immediately I was in the spirit." In all these cases there being no article in the original, there should be no definite article in the translation.

But in the following cases the article is found: "The sword of the Spirit;" "The fruit of the Spirit;" "Let him hear what the Spirit saith;" "Keep by the Holy Spirit which dwelleth in us." In these and many such the article indicates that it is the Spirit of God that is meant. "That which is born of the Spirit is spirit."—This is a striking example; the Spirit here means the Holy Spirit of God; and that which is born of it is spirit, a new spirit, or a new heart, disposition, or temper.

But there is a perspicuity of mind and a delicacy of taste essential to a precise and accurate transference of some ideas from one tongue to another, which is peculiarly necessary in the case of translating Greek nouns without an article, and for which no rules of grammar can be furnished.

Our translators did not always display this endowment in an eminent degree. They sometimes employ an indefinite article where they should have employed none. The most common mind can perceive a difference between *man* without an article and *man* with an article, between assuming that *man* cannot do this, and that *a man* cannot do this; between God and *a god*, between Spirit and *a spirit*.

I will instance this in the common version;—"God is a Spirit, and they that worship him must worship him in spirit and in truth." We would render it, God is Spirit, and they that worship him must worship him in spirit and in truth. For so translating it we might even plead the example of the same translators in other cases. For example, they render two passages from the same Apostle as I have done this. "God is love," and not God is *a* love; God is light, and not God is *a* light. And even in the example cited from John 4:24, they translate in this manner:—"They that worship him must worship him in spirit and truth;" not in *a* spirit and in a truth.

We might say as they do of God,—An angel is a spirit; but not that an angel is Spirit. To say of an angel that he is Spirit, is by far too august and sublime. God alone is Spirit, God alone is light, God alone is love.

We shall next give an instance or two of the mistranslation of particles, or the connectives of speech. Take, for example, the particle *ote*, which occurs many hundred times in the apostolic writings. The more frequent meanings of this conjunction are, *because*, *for*, *that*; which of these three shall be preferred in any given passage, must always be discretionary with the translator, and must, therefore, depend upon his judgment and taste. But the sense of some passages is very much changed or impaired by the injudicious selection of an unsuitable representative of the original. Hence we have long since decided that no translator, however extensive his learning, however well read in other books, however orthodox his creed in religion, can suitably translate the New Testament, unless he have a thorough and comprehensive knowledge of the whole remedial scheme of the gospel, and the peculiar genius, spirit, and character of the Christian Institution. Take an example or two in the case of this particle *ote*:

Paul to the Romans, chap. 8:20, 21: "For the creature (more properly mankind) was made subject to frailty, (rather than vanity) not willingly, but by him who subjected them to it, in hope (*because*) that mankind will be delivered from the bondage of corruption into the glorious freedom of the sons of God." How awkward to say, in hope, *because*, instead of, in hope that!

Another instance to the same effect is found in 1 John, 3:2. In the common version: "We know not what we shall be, but we know that when he appeareth we shall be like him, for we shall see him as he is." This version indicates that our simply seeing him would transform us into his image. This is a new revelation. But how much more in harmony with the

The American Bible Union.

The following extract from the Report, is from the Address of ALEXANDER CAMPBELL, delivered at the first annual meeting.

We give a few samples of the aberrations and mistranslations of the commonly received version; and first, we shall read the usual title-page of the Christian Scriptures: "The New

whole record, to prefer *that to for*, and read it, We know that we shall be like him—that we shall see him as he is! There are hundreds of instances of this use of *ote*, in the New Testament and Septuagint.

In the gender of pronouns we have also sundry analogies. A very remarkable instance occurs in Dr. George Campbell's version of the beginning of John. In his version it reads: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by it, and without it, not a single creature was made. In it was life, and the life was the light of men."

Now, although the laws of the language will justify the translation, "*this* was in the beginning," there appears no necessity to change the masculine into the neuter, especially as Dr. Campbell regards an allusion here to the eighth chapter of Proverbs, to the beautiful personification of wisdom given in that passage. The laws of rhetoric, as well as grammar, will justify our translating it in harmony with the gender of *Logos*, and with the style of Solomon in the passage alluded to. I always dissent from this learned, candid, and elegant translator of the four gospels with great reluctance, and with much diffidence. Still, in this case, as *the word* became incarnate and dwelt among us, and was "God manifest in the flesh," I prefer, after considerable vacillation, to render it, "All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." Paul seems to rise above himself, when the uncreated glories of this most sublime personage appears before his mind. "For by him," says he, "were all things created that are in the heavens and that are on the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church, the beginning, the first fruits from the dead, that in all things he might have the pre-eminence: for it pleased the Father, that in him all fulness should dwell."

But we must notice other species of errors, in the use of the auxiliary verbs and signs of moods and tenses in our language, when translating certain forms of the original verbs. For example, *may* and *can*, *might*, *could*, *would* and *should*, are used in our potential mood, for the present and imperfect tenses. Now, as there is nothing properly corresponding with these in the original Greek, it becomes discretionary with the translator whether he choose, in one tense, *may* or *can*, and in another tense, *might*, *could*, *would* or *should*; yet we know that there is a very great difference of meaning, with us, between *may* and *must*, and *should* and *could*, &c.

We have one example of this, which, though not directly in point, illustrates how much depends on the use of proper exponents of these varieties, in harmony with the sense or scope of a passage. We read it in Hebrews (2:9.) "But we see Jesus, who was made but little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Who can see any necessity for being crowned with glory and honor, that he *should*, or in order to, his tasting death for all! But, properly rendered, we see a great propriety in his being crowned with glory and honor after he had tasted death for all, as Professor Stuart very properly renders the passage.—(To be continued.)

The Unity of the Human Race.

The Scriptures declare positively, that God at first created one man and one woman; and the inference is, that all mankind have descended by ordinary generation from that one pair. Again we are taught that all mankind were destroyed by the flood, except Noah and his family; and from this it is inferred, that the whole race now existing have descended by ordinary generation from Noah and his family. It is also said, "that God hath made of one blood all nations."

But men of science have divided the race of man into five classes: (1) the Caucasian, to which we belong; (2) the Mongolian, of which the Chinese are a sample; (3) the Malays; (4) the American, or Indian race; and (5) the African, or negro race.

It is said by some that these five races differ so widely from each other in color, and in the form of the head, that they cannot be the progeny of one original pair.

There are two classes of opponents to the unity of the human race. The first is composed of such men as Linnaeus, Buffon, Helvetius, Burnet, better known as Lord Monboddo, Dr. Darwin, Voltaire, and Lamarck. These all took the ground that what the Bible says on this subject is a mere allegory, or fiction; and was not intended to be believed. These philosophers have few followers at the present day.

The second class is composed mostly of pro-

fessed theologians, at the head of which is Isaac Peyzere, who flourished about a century ago.—These admit that the Bible speaks truly; that it mentions the creation of one pair, from whom the Jewish race descended, but they say it does not teach that other pairs were not created, from whom other races have descended. This we believe to be the theory of interpretation adopted by Professor Agassiz.

I proceed to inquire whether the difference between the five races is so great that it cannot be accounted for, without supposing them to have descended from as many original pairs.—These races have all the same number of bones and muscles, the same organs, and these organs have the same functions in each. The difference between the races, is a difference of variety, and not of species; it is more like the difference between different breeds of oxen, than like the difference between the ox and the buffalo.

My first assertion is, that the difference between the several races of men can be accounted for by a difference of climate, food, and civilization. Let us look at some facts respecting the effect of food and climate on other animals. In the West Indies, in Guinea, and other portions of the torrid zone, sheep have hair instead of wool. A traveller in Africa has said, the order of nature is here reversed: "the sheep are hairy and the men woolly." It appears from an array of facts stated by Dr. Wiseman, Goode, and others, that woolly animals, transferred to the torrid zone, become hairy. If a sheep covered with hair, and another with wool, may have descended from the same pair, why not woolly and hairy men?

Climate does produce a change of color. By climate I do not mean simply temperature; I include in it the difference of food, and difference in the moisture of the atmosphere. It is admitted that the Jews are all the descendants of Abraham, and yet they have not all the same color. In England and Germany they are white; in Spain, swarthy; in Palestine, olive colored; in India, black. The children of missionaries, born in the torrid zone, are very dark complexioned, much darker than their parents; but those that have come to New England, after being here a few years, become white.—The Abyssinians in the mountains are swarthy; while those whose home is in the plains, are almost black.

Climate produces an effect upon the figure and proportion of the limbs. Those who dwell in cold countries, near the arctic circle, have the head and chest large, the neck short, and the hands and feet small. The reason of it is, the blood does not circulate so freely in the extremities, which are most affected by cold, as in the chest and head.

Climate also affects the physiognomy. The hard and harsh features of those who reside in cold countries, seem to be the natural result of distortions and corrugations produced by cold, while the half-idiotic expression, so common among the inhabitants of the torrid zone, is as natural an effect of faintness and languor produced by the heat of a vertical sun.

Difference in food ought to produce a marked effect upon the complexions and contour of the muscles. Those who live upon fat and oily substances, introduce a greater quantity of carbonaceous matter into the system, than those who live upon fruits. Some kinds of food excite the liver more than others, and produce a more sallow complexion.

Different degrees of mental activity produce not only a different expression of countenance, but by exciting the nervous system, and through that affecting the circulation, may be expected to produce a diversity in the features, form, and complexion.

We know that difference of climate and domestication produce great changes in other animals, and why not in men? If the varieties of the race can be accounted for on the supposition that they have all descended from one pair, it is more philosophical and more scriptural to make such a supposition.

I proceed now to mention a few direct reasons for believing in the unity of the human race:

1. It is the doctrine of the Bible. I may be told that the Bible can be explained on the supposition that God created several original pairs. Perhaps it can be; but such an interpretation would be anything but an honest and frank utterance of the Divine mind on that subject.

2. There are some examples of peculiar changes of men born of the same parents, which are known to have continued through many generations, that are quite as remarkable as that the Africans and Caucasians should have sprung from the same stock. In 1731, say the Philosophical Transactions of the Royal Society, a boy was exhibited in England, whose whole body, except the palms of his hands, soles of the

feet, and face, was covered with a series of horny excrescences of a reddish brown color, hard, elastic, and about half an inch long. He lived to become the father of six children, every one of whom had the same peculiarity. Five of these children died young, and the other lived to marry, and his children had the same peculiarity. They were called the "porcupine men." Thus it appears that a race of people may be propagated, differing very materially from the parent stock; and if the origin of such a race should be forgotten, it might be said they could not have descended from the same parents from whom others descended, not having this peculiarity.

It may be asked in this connection, who can say that God did not introduce these varieties into our race, by some providential acts, as he confounded the language of the men at Babel, for the purpose of accomplishing some important moral result?

We have accounts of families of children that had five fingers besides a thumb; and their children for several generations had the same peculiarity. This five fingered race descended from a four fingered race, and is quite as remarkable as it is that the American Indians and the Africans should have sprung originally from the same stock. Albinos, or white and black negroes, have been born of the same parents.

3. A direct argument for the unity of the race may be drawn from the moral and mental identity of the five varieties. The instincts of the lower order of animals form what may be called their mental phenomena. We find that the instincts of different species of animals differ very much from each other. The mental phenomena of the hyena, dog, and wolf are unlike; so of the tiger and cat, and of the crow and the crane. Reasoning from the analogies of lower animals, we should expect that if the varieties of the human race were so many distinct species, their mental phenomena would differ as much as the instincts of different species of brutes.—We find that all the various races of men have conscience, reason, imagination, and association. The only difference that exists, grows out of education, or physical, intellectual, and moral culture. This I regard as an unanswerable argument in favor of the unity of the human race.

4. Another argument in favor of unity may be drawn from language. In the English language we find many Saxon, French, Latin, and Greek words, proving that our language has not always been spoken; that it has been formed from others. So if we examine the French, Spanish, Portuguese, and Italian, we are satisfied that the Latin is the common basis of them all. In like manner, by tracing the language of nations back, we come to a point where there was but one language, and the presumption is, that there was then but one race of men upon the earth.

It seems to me, therefore, that there are strong reasons aside from the testimony of the Bible, for believing in the unity of the race, and that all the differences, by which the races are distinguished, may have been the result of sufficient causes known to exist. *Presbyterian Advocate.*

The Four Gospels.

We can trace, I think, a peculiar vocation in each of the Evangelists for catching some distinct rays of the glory of Christ, which the others would not catch, and for reflecting them to the world—so that the terms, Gospel, according to St. Matthew, according to St. Mark, and so on, are singularly happy, and imply much more than we, for whom the words are little more than a technical designation of the different gospels, are wont to find in them. The first is the Gospel according to St. Matthew—the Gospel as it appeared to him. This which he has portrayed is *his* Christ; under this aspect the Deliverer of men appeared to him, and in this he has presented Him to the world; and so also with others. For Christ, ever one and the same, does yet appear with different sides of his glory reflected by the different Evangelists. They were themselves men of various temperaments; they had each the special needs of some different classes of men in their eye when they wrote their gospels; and these classes, though under altered names, still subsist, they have in this respect, also, as ministering to these various needs, an everlasting value.

Thus the first Gospel, that of St. Matthew, was evidently a Gospel designed for the pious Israelite, for him who was waiting the theocratic King, the Son of Abraham, the Son of David; who desired to find in the New Testament the fulfilment of the prophecies of the Old, and in Christianity the perfect flower, of which Judaism was the root and stem. And as among the Epistles that of St. James, so among the Gospels, this of St. Matthew, was to serve as the gentle and almost imperceptible transition for so many as clung to the forms of Old Testament piety; and clung to hold fast the historic connection of God's dealings from the first.

But the second Gospel, written, as all church tradition testifies, under the influence of St.

Peter, and at Rome, bears marks of an evident fitness for the practical Roman world; for the men who, while others talked, had done; and would not at first crave to hear what Christ had spoken, but what He had wrought. It is eminently the Gospel of action. It is brief; it records comparatively few of our Lord's sayings, almost none of his longer discourses, it occupies itself mainly with his works, with the mighty power of his ministry, into which ministry it rushes almost without a preparatory note.—Some deeper things it has not, but presents a soul-stirring picture of the conquering might and energy of Christ and of his Word.

But the third Gospel, that of St. Luke, composed by the trusted companion of St. Paul, and itself the correlative of his Epistles, while it sets forth one and the same Christ as the two which went before, yet in some respects sets Him forth in another light. Not so much, with St. Matthew, "Jesus Christ, a minister of the circumcision for the truth of God, to confirm the promise made unto the fathers"—not so much, with St. Mark, Jesus Christ, "the Lion of the tribe of Judah," rushing as with lion-springs from victory to victory, but Jesus Christ, the Saviour of all men, is the object of his portraiture. This is what he loves to dwell on,—the manner in which not Israel alone, but the whole heathen world, was destined to glorify God for his mercy in Christ Jesus; he describes Him as the loving Physician, the gracious healer of all, the Good Samaritan that bound up the wounds of every stricken heart; in whom all the small and despised, and crushed, and down-trodden of the earth should find a gracious and ready helper. Therefore, and in accordance with this, his plan, has he gathered up for us much which no other has done; he sets the seventy disciples for the world over against St. Matthew's twelve Apostles for Israel; he breaks through narrow national distinctions—tells of that Samaritan, that alone showed kindness—of that other, who, of ten, alone remembered to be thankful; and his, too, and his only, the parable of the Prodigal Son, itself a gospel within the Gospel.

But to hasten on from these characteristics of the earlier three, which might well detain us much longer, something was yet wanting—a Gospel in which the higher speculative tendencies, which were given to men not to be crushed or crippled, should find their adequate satisfaction—a Gospel which should link itself on with whatever had occupied the philosophic mind of heathen or of Jew—the correction of all which in this was false—the complement of all which was deficient. And such he gave us, for whom the Church has ever found the soaring eagle as the fittest emblem—he begins with declaring that the word of God, whereof men had already learned to speak so much, was also the Son of God, and had been made flesh, and had dwelt among us, full of grace and truth,—who, too, has brought out the inner, and, so to speak, the mystical relations of the faithful with their Lord, as none other before him had done.

The Moral Sublime.

Firmness or constancy of purpose, that withstands all solicitations, and, in spite of all dangers, goes on straightly to its object, is very often sublime. The resolution of St. Paul, in going to Jerusalem, where he has the firmest conviction that he shall undergo every species of persecution, quite comes within this description of feeling. "What, mean ye to weep and to break my heart? I am ready, not to be bound only, but to die at Jerusalem for the name of Jesus. I know that ye all, before whom I have preached the kingdom of God, shall see my face no more! Wherefore I take you to record this, that I am pure from the blood of all men. I have coveted no man's silver, or gold, or apparel. Ye yourselves know, that these hands have ministered unto my necessities, and unto them which were with me; and now it is witnessed in every city through which I pass, that bonds and afflictions await me at Jerusalem; but none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received, to testify the Gospel of the grace of God."

There is something exceedingly majestic in the steadiness with which the Apostle points out the single object of his life, and the unquenchable courage with which he walks toward it. "I know I shall die, but I have a greater object than life—the zeal of the high duty. Situation allows some men to think of safety; I not only must not consult it, but I must go where I know I will be most exposed. I must hold out my hands for chains, and my body for stripes, and my soul for misery. I am ready to do it all!" These are the feelings by which alone bold truths have been told to the world; by which the bondage of falsehood has been broken, and the chains of slavery snapped asunder! It is in vain to talk of men numerically; if the passions of a man are exalted to a summit like this, he is a thousand men! If all

the feebleness and fluctuation of his nature are shamed away, you must not pretend to calculate upon his efforts. Under the influence of sublime feelings, sometimes liberty, sometimes religious men, have sprung up from the dust, to shiver the oldest dominions; to toss to the ground the highest despots; to astonish ages to come with the immensity, and power, and grandeur of human feelings. In all desperate situations, these are the feelings which must rescue us; when prudence is mute, when reason is baffled, when all the ordinary resources of discretion are exhausted and dried up—there is no safety but in heroic passions, no hope but in sublime men. There is no other hope for Europe at this moment, but that high and omnipotent vengeance, which demands years of cruelty and oppression, in order that it may be lighted up in the hearts of a whole people; but which, when it does break out into action, is so rapid and so terrible, that it resembles more the judgments of God than the deeds of men.

Sydney Smith.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 4, 1851.

SPIRITUAL REIGN OF CHRIST."

"Will the grand consummation giving the kingdom of this world to Christ, be introduced under the dispensation of the Spirit?" An article in the *Bibliotheca Sacra*, by REV. JOSEPH STEELE, of Castleton, Vt.

(Continued from our last.)

Mr. STEELE quotes the promise to ABRAHAM, "In thee shall all the nations of the earth be blessed," as proof of the conversion of the world. He says "this promise, which the apostle applies to CHRIST, carries the blessings to all the kindreds of the earth."

We are agreed thus far. He then says: "The nations of the earth can be blessed in CHRIST, only by being made the subjects of his kingdom; and the promise cannot have its fulfilment unless the nations are subdued by the gospel, and by means of the gospel, CHRIST reigns over the earth."

If declaration was argument, we should have nothing to reply to this. The Scriptures, however, do not testify that this blessing can only be realized in the way marked out by Mr. S. In the seed of ABRAHAM all nations have been blessed: as men believe they will be blessed still more. The offer of a SAVIOR's love has been freely proffered to all. It has been gladly accepted in all lands. Not all of every nation have partaken of the blessing—not a majority of them; but some in all have believed, so that the redeemed of the LORD are from every nation, and kindred, and tongue, and people. All nations have been blessed, inasmuch as all nations have partaken of the blessings which were to come through ABRAHAM. In vision JOHN saw the thousands of the ransomed hosts, when he "beheld and lo, a great multitude, which no man could number, of all nations"—not all of all nations, but "of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." Say ye ransomed ones, how came you thus exalted? Was not your exaltation the result of the blessing of CHRIST being extended to all nations from which you were ransomed? But Mr. STEELE says the nations cannot be blessed without being made subject to CHRIST. Say ye so, ye ransomed ones? Was not your each respective nation blessed, when all its members were freely offered the terms of pardon which you accepted?

As no nation has yet been subjected to CHRIST, if no nation can be blessed without being thus subjected, it follows that no nation has yet been blessed by the gospel of CHRIST,—if Mr. STEELE is correct. And if so all the trophies of grace, in all ages, are no blessing to the nation from which they are gathered. We know that the number of the saved will be as the sand of the sea, and that GOD will gather the full number of his elect—not one will be wanting to complete the full measure of the redeemed. When they shall tune their harps, and together sing the blessings of free grace, of unmerited love, what would be their response to the declaration that the blessings promised to all nations had signally failed? Would they, think you, taunt JEHOVAH with having promised what he had been unable to accomplish? No, no; in the gathering from all nations they would see the fulfillment of the blessing to all nations. They would no more deem the fulfillment claimed by the Spiritualist necessary, than they would that by the Universalist. For with the promise, "He that believeth and is baptized shall be saved," was connected the threaten-

ing, "He that believeth not shall be damned." To bless all nations as Mr. STEELE deems necessary, all the departed nations that have ever lived would need to be raised from the dead, and be converted. All must see that such a claim leads directly to Universalism.

Mr. STEELE says "it is a miserable evasion" of the argument to represent that this promise may be fulfilled by the destruction of the nations that are now upon the earth, and by peopling it again from the multitudes of the pious dead, with nations who receive CHRIST, and are blessed in him.

Yes: but is it no evasion to represent any as claiming that it will be thus fulfilled? It is not fulfilled in their destruction, but the offers of salvation to all nations, and the salvation of numbers in all, who will have believed,—and who will make up the millions of the saved.

Another argument advanced by Mr. STEELE is the explanation by the SAVIOR of the voice from heaven recorded in John 12:31, 32. When CHRIST in anguish of soul prayed, "Father, glorify thy Son," there came a voice from heaven saying, "I have both glorified it, and will glorify it again." Says Mr. STEELE: "As this voice was not understood by his disciples, though expressly designed for their instruction and benefit, JESUS condescends to explain its import. This he does by saying, 'Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me;' thus teaching that the voice from heaven was the assurance of the Father, that by means of his suffering and redemption work, the head of Satan should be bruised, and all the nations of the earth be blessed in him."

It is explained, that what CHRIST said respecting his being lifted up from the earth was significant of the death he should die. Mr. S. argues that the kingdom of Satan is broken down by the death of CHRIST, and that that brings the kingdom of God with power; that the drawing of all men, and the casting out of Satan refer to the same event, and are co-extensive, and that "in the full accomplishment of both, the glory of the latter day will appear."

We distinguish between the glory of the latter day, and the glory of the age to come. The former is fulfilled in the abundant effusions of God's Spirit which have been shed abroad in all lands under the gospel dispensation: and by the gospel alone, do we understand that all men,—or as the use of the language in other places obliges us to understand, *all classes of men*, not Jews merely as under the law, not the better sort of men, but men of all classes, of all kindreds, tongues, and people—will be drawn to CHRIST. The drawing of men, however, does not cast out Satan. As far as his moral influence is concerned, Satan is cast out just as far as men are drawn to CHRIST; but he is not prevented thereby from being the prince of this world, or going about to make his satanic assaults on the children of men. The manner of his dethronement is shown to be in a different manner. It is symbolized by the descent of an angel from heaven who binds him, shuts him up, sets a seal on him, who releases him for a little season, and then consigns him forever to the lake which burns with fire and brimstone. Will any mere moral influence produce that physical result? We must not confound the moral influence by which he is disposed of his subjects, with the punishment which is to be inflicted on his person.

Mr. STEELE next turns "to those prophetic promises which speak of what the Church is to be." He says "her future glory is the theme of prophetic rapture in the Old Testament and in the New." He quotes "the mountain of the LORD's house shall be exalted above the hills," "the stone cut without hands" shall become a mountain and fill the whole earth &c.—"the description and imagery" of which, he says, "is by no means suited to such a heavenly state as is supposed to succeed the destruction of this world; neither is it suited to any other age or dispensation. It is appropriate only to the present dispensation."

We admit that it is not suited to the view of the heavenly state which Mr. STEELE supposes will follow the annihilation of this globe; but we look for no such annihilation. We look for the cleansing, the purification of the globe; and consequently for a dispensation for such a time as is there described. As Mr. STEELE does not inform us wherein it is not suited to any other age or dispensation, we are relieved from the necessity of showing that his reasons for such a conclusion are unsound.

He says that "the time when 'the glory of the LORD shall be revealed, and all flesh shall see it together,' (Isa. 40:5,) must be the time of the grand consummation." So far agreed. He adds: "But the precursor of this renders it certain that it belongs to the dispensation of the Spirit. It is the voice of JOHN crying in the wilderness; it is preparing the way of the LORD; it is in all the work of the gospel, and it belongs to gospel times." Agreed again, so far as the precursor is concerned. But what is that the precursor of? It is the precursor of this same consummation—when the glory of the LORD

shall be revealed, and all flesh shall see it together. This precursor preaches the gospel of the kingdom, as a witness to all nations, which, when done, the end follows. As the precursor fills up the "gospel times," the consummation must follow and succeed those times. Consequently, the consummation can be no part of that work of the Spirit which the work of the Spirit is to prepare the way for.

He says: "In like manner 'the stone cut without hands' makes its way to fill the whole earth, breaking to pieces and consuming all other kingdoms, showing the work to be progressive in its character, and also that it belongs to the age to which the kingdoms belong which are subdued by it." He presents no evidence that this is a progressive work. No such gradual process is asserted in the text. On the contrary, this transfer of power is symbolized by the *dashing* to pieces of the image by the *smiting* of the stone. The entire image, by the concussion, is ground to dust, is blown away by the wind, and no place found for it. Prof. BUSH, who contends for this gradual process in the smiting, in his "Notes on NEBUCHADNEZZAR'S Dream of the Great Image," admits that there is nothing in the text to denote this gradual process, and that it is only resorted to on account of "the exigencies" of his theory—that "the evidence of this is not an evidence afforded so much by the literal interpretation of the prophet's recital of the dream, as one reflected back upon it by the assumed exigencies of the subsequent solution."—p. 76.

The like necessity obliges Mr. S. to make the like assumption, contrary to the literal import of the text. As the smiting stone displaces the preceding kingdoms and establishes a succeeding one, it belongs to the age *following* that in which the powers symbolized by the image are in the ascendant. As the kingdom which it establishes is an eternal one, it cannot belong to this age of change and mutation.

He says:

"In the second Psalm we have the solemn decree of the Father that the heathen shall be given to the Son for an inheritance. By what means is this decree, which secures the glorious triumph, to be executed? The prophet tells us, 'the king is set or *poured out*—upon the holy hill of Zion,' the well known figurative denomination of the Christian Church. Does not this clearly indicate that the Church is to be the instrument? Does not a king conquer by means of his subjects? The expression, 'I have poured out my king,' may be equivalent to 'I have constituted my king, by pouring out my Spirit,' and then it refers to the abundant and glorious outpouring of the Spirit on the primitive disciples, and those effusions yet to be enjoyed."

Mr. STEELE gives no proof for his assertion that ZION is a well known figure for the Christian Church. It is nowhere thus defined in the Scriptures, and such a use of the term does violence to many places where it occurs. That the phrase "I have set my king," is equivalent to "I have poured out my king," is sustained by no more evidence than the former.—Mr. LORD (*Theo. and Lit. Journal*, pp. 56, 57, vol. 3,) says, "it is a violation of the text of which no scholar would be capable," that it is "in direct violation both of the Hebrew text, and of the Septuagint, Vulgate, and other translations." Mr. LORD also shows the absurdity of Mr. STEELE's application: for if the king is poured out, and that pouring out is the effusion of the Holy Spirit, then the Holy Spirit is the king set on Zion. But the king does not anoint, he is the anointed. And PETER applies this passage not to the Spirit, but to CHRIST, when he says (Acts 4:27): "For of a truth against thy holy child JESUS, whom thou hast anointed, both HEROD and PONTIUS PILATE, with the Gentiles, and the people of Israel, were gathered together." As an inspired apostle has shown to whom this applies, and that it is CHRIST who is set on the holy hill of Zion, Mr. STEELE's application of it to the Spirit is not sustained. It is therefore no effusion of the Spirit on the day of Pentecost, but the inauguration of the Son, which is to precede the breaking of the heathen with a rod of iron, and the dashing in pieces of them like a potter's vessel.

Mr. STEELE makes various quotations from the Scriptures in support of his position; but he seems to go upon the principle that it is only necessary to make such a reference, and assert that it has a particular application, without showing *why* and wherein the application consists. Thus he quotes Psa. 82:2: "All the ends of the earth shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before him," as the day of ZION's glory; but he does not show wherein it will be any the less fulfilled with our view than with his. He then makes reference to the parables of the mustard seed, and the leaven hid in meal, which he thinks cannot be made "to harmonize with the supposition that the age of the Spirit must end, and CHRIST appear in a new dispensation before the promised glory come." Yet he does not show wherein it is inconsistent with that. The kingdom of heaven has been likened, and is now, to those principles. It will continue to increase by new accessions till the end. These accessions, gradual though they may have been, will be found to have filled the earth—not by the conversion of all in any one age, but by those converted in all ages.—(To be continued.)

THE THEOLOGICAL AND LITERARY JOURNAL.

"THE THEOLOGICAL AND LITERARY JOURNAL," edited by David N. Lord, No. II. January 1851. New York: Published by Franklin Knight, 140 Nassau-st. London: John Chapman, 142 Strand.

The January No. of this ably conducted Journal has appeared, presenting its usual evidence of the industry, observation, and literary ability of its conductor.

Art. I. The first article is devoted to Prof. STUART's *Commentary on the Book of Daniel*. The opinion of the Professor,—that the writers of the symbolic Scriptures consulted their own taste, and that of their contemporaries, in the selection of their imagery, and that they borrowed from the figures on the walls of Babylonian palaces, and the statuary of heathen courts,—is fully refuted. If the language of Prof. STUART has any significance, Mr. LORP has shown that he "considers DANIEL as the real contriver of his visions,"—that he was "the author of his revelation in the same sense that uninspired writers of fiction and history are the authors of their works." In proof of this, the following quotation is sufficient for our purpose. Says Prof. S.:

"The writer's plan, or design, evidently does not, in any degree, resemble a regular chronological history, or annals, that both preserve the order of time and record all particular events that are worthy of notice. DANIEL gives mere outlines, rapid, striking, brief, generic. It is evident that his *design* is mainly a religious one."—p. 174.

Again: he speaks of JOHN as having written after the *model* of DANIEL, and says: "It is no small testimony to the estimation in which DANIEL was held, that JOHN has thus preferred, in general, his manner of communication to all others."—p. 406.

If no Scripture came at any time by the will of man,—if each, and all of the prophets wrote as they were moved by the Holy Spirit, as Peter in his second epistle assures us; then the plan or design of the writer had no more to do in the arrangement of the prophecy, than that of the amanuensis has in the language which he writes according to another's dictation. If the plan of the amanuensis gives shape and significance to the writing he puts on paper, just so much is he the author. If, then, the amanuenses of the Holy Spirit consulted their own taste in the selection of imagery, and planned the arrangement of their writings, it follows that these are, thus far, not of Divine, but of human origin. It is well known that German writers regard the prophets as the real authors of the prophecies—placing the inspiration of DANIEL and ISAIAH on a level with that of the writer of the *Iliad* and *Odyssey*.

Believing thus, they talk of the purpose and plan of DANIEL, as flippantly as they can of the purpose of HOMER. If Prof. STUART does not adopt their opinions, why does he use their phraseology? We regard him as a dangerous guide in the study of prophecy. When, in 1842, we had occasion to review his "HINTS," we were struck with the peculiarity which Mr. LORP here notices. Thus he says, that JOHN describes NERO under the imagery of the beast, "and *purposely* adverted to him in such a way, in order that his readers might easily know who was meant."—*Hints*, p. 118. Again: "JOHN's object was *secretly* to intimate to his readers, who was meant by the beast; and in order to accomplish this object, he has repeated those things which *popular rumor had spread abroad respecting him*."—*Ib.* pp. 119, 120. In his *Hints* we could hardly open to a page where some similar Neological sentiment did not find expression. We may well inquire, What can a believer in inspiration, who regards God, and not man, as the author of the Bible, have to do with this dialect of infidelity? He who resorts to it should be signally rebuked for thus belittling the dignity of the Word. Prof. STUART needs to read again the letters he addressed to Dr. CHANNING, in 1819, in which he predicted the results which would follow the adoption of principles of interpretation similar to those which he now puts forth.

With Prof. STUART, ANTIOCHUS EPIPHANES is the principal object in DANIEL's prophecy. AS CHASE, DOWLING, and a score of writers have before argued, and whose absurdities were so frequently shown in our columns in 1842-4, so STUART, while Babylon was only "great," and Medo-Persia "very great," conceives that the nondescript beast in the vision of the 7th chapter, which waxed EXCEEDINGLY GREAT, symbolized that mighty potentate of a little corner of Asia! His absurdities do not escape the notice of his reviewer.

Art. II. The second article in the Journal is "A Designation and Exposition of the Figures of ISAIAH chapter 10."

We have before expressed a wish that he would devote a separate work to the consideration of these figures. A single chapter, in a number of the *Journal*, will require too long a time to complete the subject.

Art. III. is a Review of DOBNEY on Future Punishment.

This subject is considered in a very clear and conclusive manner. It not only meets the arguments advanced by Mr. DOBNEY, but considers all that is essential to the whole question. He gives Mr. Dob-

new credit for sincerity and earnestness; but shows the inconclusiveness of his reasoning. If published in a tract form, it would be read with interest by those on both sides of the question, and be extensively called for.

Art. IV. goes into the examination of Professor AGASSIZ' theory of the "Diversity of the Human Race."

This question is attracting considerable attention at the present, having been brought before the public by Prof. AGASSIZ on several occasions, and by articles from his pen. Prof. A. would not, as he would fain have us believe, advance an idea contrary to the doctrine of Moses! O, no! Not he. Hence he claims that it is not inconsistent with Genesis, to suppose that there were several first pairs of the human race, created in different parts of the earth. Mr. LORD shows that the language of inspiration is not susceptible to any such construction—it being clear and explicit. The Bible unequivocally asserts that at the deluge "all flesh died . . . every man in whose nostrils was the breath of life . . . died . . . and NOAH only remained, and they that were with him in the ark."—Gen. 7:21-23. It is declared of the sons of NOAH, that "of them was the whole earth overspread" (8:18, 19); and that "God made of one blood all nations of men for to dwell on all the face of the earth."

But he does not confine himself to the Scriptures. He shows that the arguments advanced by Prof. A., based on the diversities of the human race, are sophistical, that they are not such as we require when we classify the animal race under their respective groups, and that they are all accountable for by natural causes. And finally, that the revealed purpose of God in the moral government of this world, makes it impossible that the race should have had more than one common origin. Death was passed on all, because of one man's sin; the same as by the righteousness of One, many are made holy. As the consequences of the fall are universal, had there been a multiplicity of ADAMS and EVES, then each of them must alike have fallen, and entailed a like consequence on their posterity.

Art. V. is a short treatise on the Advent, furnished by some writer whose name should have been appended to it. When we read thoughts and criticisms, we like to know whose they are.

Art. VI. treats of miscellaneous subjects.

The 1st is suggested by a discourse of Prof. LEWIS, delivered at Union College, on Naturalism, in which he combats the "ascription of personality to ideas," as though abstract ideas were struggling to assume embodiment in the onward progress of the age, and acted on men, and through men, who are unconsciously possessed by them, as they would be by a good or evil spirit. The falsity and absurdity of this view is fully shown.

2d. He shows "the effects of the revolution of 1848"—that the present is only a calm, and that the Papacy has lost much of its hold on the confidence of its subjects during the past movements.

Art. VII. is devoted to Critics and Correspondents.

1st. Is a reply to a correspondent, on "The Peculiarity of CHRIST's reign and Man's Condition during the Millennium, and the ages that are to follow."

This article presents several points respecting which Mr. LORD and the Herald differ materially. We shall take these up in detail, shortly, and show why we arrive at a different conclusion.

2d. "The Church Review of the Second Advent."

This is a cutting reply to a notice of the Journal, which appeared in the Oct. No. of the Review.—The editor of the latter periodical, after stating that the editor of the Journal "appears to maintain, in common with others who style themselves 'Millenarians,'" certain views, adds:

"The editor exhibits all the oracular authority, dogged obstinacy, and bitter vituperation of modern theorists on the subject. The tone in which these men write, obliges us to say, that we have not a particle of confidence in their theory, and that the past history of all such attempts to fathom the mysterious depths of prophecy, might with propriety suggest less confidence, and more modesty."

This outburst, Mr. LORD characterizes: "a beautiful exemplification, truly, of the humility, moderation, and courtesy which should, in his judgment, characterize discussions on such a theme!"—it being an exhibition of the same faults in himself, that he condemned in others! In thus denouncing the spirit manifested by modern theorizers, the poor man forgot that there were modern theorizers among the spiritualists, as well as among the literalists; and that in denouncing the spirit of all modern theorists, he denounced the spirit of Prof. STUART—who recommends, in the second edition of his *Hints*, that the *first of April* be fixed on as a proper day to look for the personal advent,—and the whole class of opponents, as well as the advocates of Millenarianism. Mr. LORD asks:

"Can this gentleman be aware who they are against whom he directs this volley of extraordinary epithets? Is he so little acquainted with his own Church [the Episcopal] in this country, as not to know, that not

only a large number of the presbyters, but several of the bishops, are Millenarians, and accustomed to theorize, write, and preach on the subject? Is he so little familiar with the habits of others, as to imagine that none but Millenarians express or entertain opinions respecting it? Has he had the singular misfortune not to hear that a large body also of the clergy of different ranks of the Episcopal Church of Great Britain, look for the advent of CHRIST anterior to the Millennium; and that a far greater number who do not, nevertheless theorize on the subject, and fall, therefore, within the sweep of his denunciation; and that they are, as a body, at least as distinguished for talent, learning, candor, and courtesy, as any other class of equal numbers? Is he unaware who the writers are whom he thus stigmatizes? Has he never heard of Mr. FABER, Mr. CUNNINGHAM, Mr. BROOKS, Mr. BICKERSTETH, Mr. Maitland, Mr. TODD, Mr. BEGG, Mr. COX, DEAN WOODHOUSE, Mr. WORDSWORTH, Mr. CROLY, Mr. ELLIOTT, Mr. ANDERSON, Mr. LYALL, Mr. DAVIDSON, and the scores of others who have written and published on the theme? Has he yet to learn, that among these modern theorists there are anti-millenarians as well as pre-millenials, and that it is, at least, as unjust to charge the latter as the former, with assuming an authoritative air, maintaining their opinions with obstinacy, and indulging in vituperation? How admirably qualified for the office of censor he has assumed!"—p. 470.

Mr. LORD, however, takes up the *Review*, as he says, not so much to notice that "ebullition of folly," as on account of an article in the *Review*, to which the editor thus refers, in connection with the other quotation from him: "We refer the reader to the article in the April number of the *Church Review*, on the 'Theories of the Second Advent,' by one of the most profound scholars in the country."

That article, however, instead of affording evidence that modern theorists on the Advent are open to such charges, is silent on that point—to show that being no part of the writer's object. He shows that the subject of the Advent had "excited attention in almost every period of the Church," and that "unauthorized and extravagant views had prevailed,"—not that the holders of them were doggedly obstinate and vituperative. The article being referred to as being written "by one of the first scholars in the country," and being aimed against the pre-millennial Advent, Mr. LORD examines its arguments and points, and shows that the writer has blundered and misapprehended the subject, as any scholar should be ashamed to. If the *Review* has not entirely overrated the scholarship of its correspondent, it will be necessary for him to escape from the dilemma in which he is placed by Mr. LORD.

3d. "The late Mr. MILLER's Views of the Events that are to attend and follow CHRIST's Advent."

This is a correction of the error made in the July number respecting Mr. MILLER, to which we called attention in our notice of his October number. Mr. LORD says:

"We learn that we were in error, in our July number, in representing Mr. Miller as having held that the earth is to be annihilated at Christ's coming, that there is to be but one resurrection, and that Christ and the saints are not to reign on the earth during the millennium; but in a different scene.—We were led into the misapprehension by articles in several papers, soon after his death, which professed to exhibit the peculiarities of his belief. We find, on recurring to his 'Views of Chronology and Prophecy,' that he held that the resurrection of the saints only is to take place at Christ's advent; that they and the living saints are to be changed, are then to be withdrawn into the air or space, while the earth is to be cleansed by fire, the elements melted with heat, and the works of men and the living who are unsanctified consumed; that when that purification of the earth is accomplished, Christ and his redeemed are to descend and reside on it during the thousand years; that at the close of that period, the wicked are to be raised from the grave; and that it is they, not men in the natural body, who are then to be deceived by Satan, and led to make war on the saints. He held, accordingly, that the multiplication of the race and the work of redemption are to cease at Christ's coming, and the earth be occupied thereafter by none but the glorified."

The above is a very fair statement of the views of Mr. MILLER. We might add that he regarded the earth as the eternal abode of the saints. He considers the work of the multiplication and redemption of the race as then completed—the full number of God's elect being accomplished—a number corresponding to that in the purpose of God, when he gave command to ADAM to multiply and replenish the earth.

The impressions received by Mr. LORD of Mr. MILLER's views from the statements of the press, are such as the community generally suppose he held—deriving their opinions from the same sources. A fearful responsibility rests somewhere on account of the caricatures which have been written respecting him. By these, men have learned to sneer, instead of to pray.

4th. The *Congregationalist*'s notice of the Review of Prof. PARK's discourse.

The *Congregationalist* referred to is the new school paper in this city. In the October number of the *Journal*, Mr. LORD reviewed the discourse of Prof. PARK, in which was claimed the existence of two dissimilar theologies—the one of the intellect, and the other of the heart—that we may present truth, by presenting something which is not the precise truth. Mr. LORD replied that there can be but one theology, and that the actual truth respecting any

thing is the best adapted to subserve the ends of truth. The editors of the *Congregationalist*, feeling that by this review the boasted champion of Andover was placed in a predicament, and that their cause suffered with him, one of their number volunteered to reply to Mr. LORD, and defend the Professor. And if ever a man had occasion to exclaim, "Deliver me from my friends," certainly the Professor has cause to. A Methodist champion in Canada, a few years since, defending a part in a controversy, wherein the honor of his church was at stake, performed his part so bunglingly, that his superiors reprimanded him for it. We can fancy that Prof. P. may feel equally chagrined, at the left-handed assistance his quondam friends have rendered him.

They begin with a denial that the Professor holds to two theologies, or that it is taught in his sermon. But Mr. LORD had quoted the precise words of Prof. P. in which he asserts two theologies. Here was a predicament; but those expositors whose new theology is based on a new meaning attached to words, sought to extricate their *protege* by a similar process. So they deny that he used the word *theology* in its ordinary sense, as "a science which teaches the existence, character, and attributes of God," &c., and assert that he "saw fit to use the word in another and secondary, that is, 'A PARTICULAR MODE OR METHOD OF REPRESENTING THIS ONE SYSTEM,'" and that instead of teaching two theologies, he only taught that there were two modes of representing the one theology.

Unfortunately, however, for them, no where in the discourse of Prof. P. is the word *theology* thus defined, or any hint given that he does not use the term in accordance with its ordinary use. Even the definition given by the editor of the *Congregationalist*, which he parades in quotations, giving the impression that it was taken from Prof. PARK's discourse, is no where found therein.

Assuming this, they charge Mr. LORD with perpetrating "a series of the most barefaced and gross sophisms, and astounding misrepresentations." This charge is so explicit, that the reader would naturally look for some evidence in its support, by comparisons between the actual sermon and Mr. LORD's representation of it; but nothing of the kind is done. They excuse their neglect to do this by a quotation from Archbishop WHATELY, on the difficulty of detecting errors in logic,—that "a long discussion is one of the most effectual veils of fallacy." And they account from others not seeing Mr. LORD's fallacy, that it is spread over so large a space.

Mr. LORD shows, that according to WHATELY, a logical fallacy is a fallacy in *reasoning*, and not in the premises. Then he shows from their own words that they make his error to consist not in the reasoning, but in a false premise; and instead of being spread over the whole review, to consist in a single word; for they say: "The whole power of the review depends upon *one very gross and transparent fallacy*." If so, why the quotation from WHATELY on the difficulty of discovering fallacy veiled in a long succession of sentences? If it was only "one very gross and transparent fallacy," there was no difficulty in detecting it! But in what does this fallacy consist? The editor of the *Congregationalist* says:

"It consists, then, in charging the sense of a *single term* from the sense in which Professor PARK used it to a sense in which he did not use it. The change is simple and easily made—but it transforms the whole sermon into a mass of gross errors and contradictions."

It seems then that if Mr. PARK used the word "theology" in its usual sense, that the editor of the C. himself admits that the sermon was "a mass of gross errors and contradictions,"—just as Mr. LORD had shown. And also that if they do not show that Prof. P. did use the word in a different sense, then he has defended his discourse full of errors and contradictions, as a discourse "true," and "self-consistent"!! But as we have already said, there is no intimation in the discourse that the word is used other than in its ordinary sense. And not only so, Mr. LORD proceeds to show that it has no such secondary sense, and also that if used in the sense the editor of the C. gives it, the sermon is still more a mass of absurdities than in the other case. For if instead of the word "theology," the definition "fabricated" by the C. as the Professor's, is substituted, some portion of his discourse would read thus:

"There are two forms of a particular mode or method of representing, of which the two passages in my text are selected as individual specimens; the one declaring that God never repents, the other that he does repent. For want of a better name these two forms will be termed a particular mode or method of representing the *Intellect*, and a particular mode or method of representing *feeling*. Sometimes indeed both the mind and the heart are suited by the same modes of thought, but often they require dissimilar methods, and the object of the present discourse is to state the differences between the particular mode or method of representing the *intellect*, and the particular mode or method of representing *feeling*; and also some of the influences which they exert on each other."

Thus if the meaning which the C. says was attached to the word, is used in the place of the word,

the whole discourse becomes a mass of foolish jargon, that any sophomore would be ashamed of.

Mr. LORD gives a full exhibition of the particular nonsense into which the editor would convert the discourse, and then holds up the result as "a splendid exhibition of the editor's intellect." He then shows from the discourse that it does teach the contradictions and fallacies before ascribed to it. We are inclined to think the editor of the C. will conclude that "discretion is the better part of valor," and leave the Professor to relieve himself as best he may. He may desire to break another lance, but had better take a wiser course. As for the Professor, he will doubtless throw himself upon his dignity, and take no notice of the absurdities his "particular mode of representing *feeling*, in distinction from his particular mode of representing the *intellect*," has involved him.

Art. VIII. The last article is devoted "to Literary and Critical notices."

Cardinal Wiseman and Dr. Cumming.

At one of his late lectures at the Hanover Rooms, London, relating to the oath taken by the Romish Archbishops on their receiving the Archiepiscopal pallium, DR. CUMMING remarked:

"First of all, let me presume, that when the Cardinal was made an Archbishop, he received the *pallium*, before receiving which he repeated a solemn oath, which will be found in the 'Pontificale Romanum.' I have the book, and carefully examined all that he must say; it is the edition of Clement VIII., Antwerp edition, 1627. One clause of the oath is as follows: 'Haereticos, schismatics et rebellis, Dominus nostro vel successoribus predictis, pro posse persequar et impunib[us]'. That is, he solemnly swore on his most solemn oath, (I wish thus to prepare you for his reception): 'All heretics, (that is, Protestants,) schismatics, (that is, members of the Greek Church, that separated, as they say, from Rome,) and rebels against our Lord, or his aforesaid successors, I will persecute and attack to the utmost of my power.' The correct translation, I believe, of *pro posse*."

On this statement being published, CARDINAL WISEMAN invited DR. C. to inspect at his house the oath which he had taken, stating, at the same time, that the said persecuting clause "is omitted in the oath taken by all bishops and archbishops subject to the British Crown." DR. CUMMING accepted the invitation, and in a letter to the *London Times*, gives the following account of the interview:

"I accepted the invitation, and in company with Sir J. Heron MAXWELL and Admiral VERNON HARROD, I inspected the Cardinal's 'Pontifical' submitted to me at the episcopal residence, Golden-square. In the 'Pontifical' thus laid before me, I found in the Bishop's oath the very words I quoted, and in bold type, but with a line of black ink drawn over the passage with a pen, apparently very recently used, leaving the words disclaimed by the Cardinal sufficiently legible, but without any initials or other verification of any sort. On the fly-leaf at the beginning of the book, I found the same oath in MS., without the persecuting clause, and apparently very recently written. But the startling fact remains. On referring to the oath taken by an *Archbishop*, (Dr. WISEMAN having been lately made one) on receiving the *pallium*, as given at page 88 (Paris edition, 1664) of the 'Pontifical' thus submitted to me by order of the Cardinal, I found the persecuting clause—"Haereticos schismatics et rebellis Dominus nostro vel successoribus predictis pro posse persequar et impunib[us]" printed in bold type, without any alteration, emendation, or correction whatever! constituting in the *Archbishop* of Westminster's own 'Pontifical' part and parcel of the oath which every archbishop, on receiving the *pallium*, as I have already stated, must take. The discovery needs no comment beyond my expression of surprise, that the Cardinal should have had the temerity to invite me to inspect his 'Pontifical Romanum.'"

We rather think, that the Cardinal was more surprised at the Doctor's accepting the invitation, than the Doctor is that it should have been tendered. It was rather unfortunate for the Cardinal that the erasure should be made in the oath which he did not take, and not in the one which he did take.

The Roman Hierarchy.

The English papers contain accounts of the presentation of addresses to the Queen on the late Papal "aggressions," with her Majesty's reply. An English paper says:

"The tone of the Queen's answers is grave and dignified; but it is impossible to tell what they foreshadow. Her Majesty's Protestantism has never been questioned, and her determination to uphold the 'pure and spiritual worship of the Protestant faith, and to maintain it against any danger with which it may be threatened, from whatever quarter it may proceed,' was spoken right royally, and as became the sovereign of an empire on which the sun never sets. But her Majesty congratulates the Lord Mayor and the aldermen on their attachment to the 'great principles of civil and religious liberty'; and in her address to the Common Council, she speaks warmly of their 'tried and constant advocacy of the equal enjoyment of civil rights by all classes.' These sentences indicate no return to penal laws to put down the aggression. They intimate, on the contrary, that moral, and not legal power, is the only weapon with which to meet the enemy. A clear admission seems to be made, that every class has a right to civil and religious freedom, so long as it does not attempt to interfere with the civil and religious freedom of others."

"But the best proof of the consummate tact with which these addresses have been composed, is to be seen in their relative effects in the three capitals of the country. In Dublin the satisfaction at the answers appears to be quite as great as in London or Edinburgh; and certainly, state documents that can produce results at once so dissimilar and so extraordinary, deserve praise for something more than ingenuity. In the present instance, the course pursued has been thoroughly constitutional; for while the Queen, in her replies, has done ample justice to her own feelings respecting the prerogatives of the crown, she has not forfeited the affection of any class of her subjects by prejudicing a question the ultimate decision of which rests with her Ministers and with Parliament."

THE "HARP."—We have received from the binder a good supply of the "Advent Harp," beautifully bound, full gilt, which we can furnish in any quantity. This book would make a chaste and valuable New Year's present.

CORRESPONDENCE.



THE FUTURE AGE.

Inquiries Respecting its Character.

BY L. D. MANSFIELD.

QUERE 1. Do the Scriptures teach us that the Jews, as a nation, will have pre-eminence, or that they will enjoy any advantages not granted to believing Gentiles, in the millennial age?

One of the most marked distinctions between Millenarianism and Adventism, as intimated in my introductory remarks, [see "Herald" of Dec. 14,] consists in their diverse positions on the question before us.

When the Advent doctrine was first preached by Bro. Miller, and others, the prophecies relating to the "Return of the Jews" were interposed as an insuperable barrier to the truth of the Advent doctrine. But those prophecies were explained satisfactorily, without interfering with the doctrine of Christ's speedy coming. How was this done? Not by explaining those prophecies away, surely; but by interpreting the Old Testament by the New.—By calling a witness upon the stand, and hearing him in full. "The testimony of Jesus is the spirit of prophecy." One Spirit guided Moses, Israel, and Paul. One Author inspired all the prophets, from "Enoch, the seventh from Adam," to John, the seer of Patmos. By allowing the *anauenses* of the Holy Ghost to lay before us all the Divine testimony on the Jew question, we learned that the grand scope of prophecy embraced a far more glorious consummation than the mere temporal, or millennial possession of Canaan by the Jews in the flesh.

The unfulfilled promises made to Israel were found to be *eternal*, and to refer to those who were Abraham's seed in *Christ*, and to take hold on the *new earth*. It will be difficult for some, at least, to forget how beautiful and harmonious the Bible appeared, when the "mysteries" of the Old Testament were unlocked by St. Paul's key, and all their obscurities solved by the development of the principle, that God's gracious promises were made to the children of Abraham by *FAITH*, and not to his seed according to the *FLESH*.

We did not find it necessary to teach that Christ could not save the seed of Abraham, unless he saved his lineal children; for Christ had said he could raise up children to Abraham of the stones of the street. We did not find it necessary to insist, that Christ would save the children "of their father the devil," in order to fulfil his promises contained in the prophecies, that he would save "a remnant" of Israel.

The combined testimony of Christ and the apostles assured us, that the children of Abraham to whom the promises pertain, were those who "do his works," and have "his faith." The Jews were regarded as a typical people, but by no means "heirs according to the promise of eternal inheritance;" for the apostle Paul taught—"If they which are of the law are heirs, the promise is of none effect;" and that, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." No serious difficulties in the way of this interpretation were felt; not even in the remarkable predictions in the last of Ezekiel; as it was most certain that Christ had ended the temple service, to which that prophecy refers, and there was no intimation whatever that the service was *commemorative*, and not *typical* of Christ's death, as some hold.

But recently, we have been called to encounter new and unexpected opposition to the harmonious views of these prophecies, which we then maintained in the face of the world and the Church. We are told that there are special blessings for the Jews in the flesh, in the millennial age, *after Christ comes, and the resurrection occurs*. These views, though held in England, had not been diffused in our country to any considerable extent; and no elaborate arguments had been found necessary to meet them; especially as the principles of interpreting the unfulfilled promises to Abraham's seed, which we arrayed against the doctrine of the "Return of the Jews," as taught by the advocates of the spiritual reign of Christ, were equally applicable to the Millenarian theory.

It will be seen, that the new views which are being promulgated on the Jew question, when thoroughly analyzed, do seriously affect the Gentile believer's hope, and that promises made to Christ's redeemed people are wrested from them, and given to Jews in the flesh. It is not therefore a mere "sectarian" impulse, which leads the Christian to oppose these views, but rather a zeal for truth, and a deep and abiding regard for the integrity of his hope, which is thus jeopardized by these insidious attacks.

And we are left without the consolation enjoyed under the primitive Jewish institutions; for Gentiles could be proselyted and incorporated into the body of the Jewish people, and become partakers with them in all their rights and ceremonies; but by no process whatever, except a lineal descent, can we be entitled to a participation in the blessings to be enjoyed by Abraham's natural seed in the "age to come."

This is certainly distressing to the Gentile believer. But it operates as unfavorably upon the Jews themselves, though not in the same way. Tell them that God will so far justify their rejection of Messiah in the past, as to allow them especial favors in "the age to come," under the Messiah, and you will interpose a most serious barrier to their conversion in "the present age." Can that be true of any people, which, if revealed to them in the Bible, would perpetuate their unbelief, and fortify them in their rejection of the Nazarene? The doctrine, that they will be converted by the Messiah's *glory*, is virtually saying to them, "You are right in rejecting the Nazarene, coming under so mean a garb, and from so mean a place. You cannot be blamed for not believing without more evidence; this God admits, and he will manifest the Messiah in his appropriate glory,

that you may have evidence to believe!" This is essentially the theory. The question is, Would such preaching convert the Jew? Nay, verily! He would say, "I will wait and see!" But if the Jew is to be thus converted after Christ comes, this truth must be a part of the gospel; but where, I ask, do we find any apostle commissioned to preach any such gospel as this? Hear Peter (Acts 3d), and see whether he preaches this gospel. Does he say to the Jews, "If you do not repent, and are not converted, your sins will, nevertheless, be blotted out when the times of refreshing shall come, and the *restoration of all things occurs?*" No such thing! He tells them on what conditions their sins can be blotted out, viz., on "repentance and conversion to God;" and declares that "every soul that will not hear that prophet (Christ) shall be destroyed from among the people." Paul declares the same doctrine in Rom. 2:6-16. Where, then, does this new gospel to the Jews come from? Paul says in reference to those who introduce *Judaism* into the Churches of Galatia: "If we, or an angel from heaven, preach any other gospel, let him be accursed." This gospel bolsters up the Jew in his self-justification in rejecting the "Man of Calvary," and pours contempt upon the apostle Paul, for "glorying in the cross of Christ;" as though Christ crucified was not calculated to convert a cautious and intelligent Jew. I do not look upon this doctrine as a harmless deviation from a theory, but as containing essential elements of apostasy from the genuine gospel of Christ. Do not, however, suppose that we disfellowship, or ruthlessly assail our brethren who entertain those views. By no means. Yet we see a downward tendency in these doctrines. Like the denial of the *Resurrection*, the *Atonement*, &c., these new views seem to us to strike a heavy blow at some of the most important doctrines taught in the Bible.

It is admitted by those who advocate the Jew theory, that the Jews do not enjoy any peculiar blessings in the present dispensation; that they are on a level with the Gentiles, "seeing it is one God who justifies the circumcision by faith, and the uncircumcision through faith." It is however alledged, that the gospel teaches that a time is coming—in the "judgment age," when distinction will be made in favor of the Jews, which is virtually making them especial favorites on account of their *parentage*, at a time when, of all others, we should expect no favors to be shown for such causes, as Christ then proposes to "reward every man according to his works." There is, therefore, more absurdity in this theory of favoritism to the Jews, than in the original one, which referred the predictions of Israel's restoration to the present dispensation, "the millennium being considered a part of the dispensation of the Spirit."—(See Dr. Cox's Sermon.)

But I should like to inquire, whether the promises of God are made to those who are out of Christ!—Are not the promises "yea and amen IN CHRIST Jesus?" Then they are not "amen" in the flesh and blood of Abraham. Paul says: "The children of the flesh, these are not the children of God, but the children of THE PROMISE are counted for the seed; and ye, brethren, (Gentiles as well as Jews,) . . . are the children of promise." Nothing can be plainer than this. God's gospel promises are made to *his children*; but unbelieving Jews are the *children of the devil*; therefore the gospel contains no promises for them, and it is, as I conceive, deceiving the Jews with false hopes to so represent the gospel.

We are sometimes represented as having a hard and unrelenting heart toward the Jew; but this is false. We deeply pity their blindness, and could wish that it might be removed; but it is voluntary, and will remain "in part" until time ends.—Rom. 11:25. We do not, however, wish to see them deceived by false hopes of favor *after Jesus comes*, for He is no respecter of persons, and will punish the unbelief of Jews as well as the unbelief of Gentiles.

The Jews were broken off from the good olive tree because of unbelief. Will they ever be ingrafted again? If so, by what process can it be done? By FAITH ALONE!! This makes them Christ's, and through Christ alone they will be entitled to any promises of good in the age to come. This, instead of giving them any pre-eminence above believing Gentiles, only puts them on the same footing—viz., "heirs according to the promise." But it is alledged, in support of this theory of future favoritism to the Jews, that "they have been a *special* people, and that the prophets, and patriarchs, and apostles, were of this people." This is a poor argument in the mouth of those who admit that for eighteen centuries they have been on a level with the Gentiles. What reason can be assigned for their exaltation in an age when *personal character* is to be the only ground of distinction? And it might be replied, that, if patriarchs, prophets, &c., have descended from Abraham, and belonged to the Jewish nation, so did Judas, and the illustrious Sanhedrim who condemned Christ, so did the Pharisees to whom Christ said, (when they alledged that they were "Abraham's seed,") "Ye are of your father the devil." Do not be deceived by such pretensions! Christ will be as likely to tell unbelieving Jews that they are of the devil, at his second coming, as at his first; and much more so, for the ties of consanguinity will be of no account, in any sense, in that day. I must confess my amazement, that any class of Christians can suppose that any such distinctions will obtain in the day of judgment.

It is also asserted, that the association of the *house of Israel and Judah* with the *New Covenant*, in the prophecies, indicates special blessings to them in the "age to come." This is a leading argument with some Literalists. But what does it amount to? Just this,—The Gentiles have no part in the *New Covenant*!!! I hope this point will be seen, and its legitimate bearing will be felt. If the Gentiles are joint partakers in the blessings of the *New Covenant*, then the claim of *exclusiveness*, or *pre-eminence*, vanishes at once. This claim rests upon the fact, that in some of the most important prophecies which speak of the *New Covenant*, there is no mention of the Gentiles only of the Jews. But this is a new mode of reasoning; they might as well say that all the blessings of the gospel should be confined to the Jews, for they were the nation to whom the prophets spoke, and to them the oracles of God were given containing the

promises. The truth is, the Gentiles "are fellow heirs," although this fact was not revealed as clearly to the holy prophets as to the apostles (Eph. 3:5, 6). And though there are some prophecies which speak of the *New Covenant* being made with Israel and Judah, there are none which *restrict* the *New Covenant* to them. It is shown in Gal. 4:21-31 that those who are "born of the Spirit" belong to the *New Covenant*; and that those "born of the flesh" (i.e. the Jews) belong to the *Old Covenant*. This passage is decisive on the point, please read it carefully. No natural or lineal child of Abraham will have the blessings of the *New Covenant*, except he be born again, or born of the Spirit.

To this the Saviour doubtless alludes, when he says, "Except a man be born again he cannot see the *kingdom of God*." He also teaches, that "They shall come from the east, and west, and north, and south, and sit down with Abraham . . . in the kingdom of God; but the children of the (*temporal*) kingdom shall be cast out into outer darkness."—Matt. 8:11, 12. And again, Christ says, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven."—Matt. 5:20. Now it is remembered, that the original possession of Canaan, the territorial kingdom, was under the "*first Covenant*," or "*Testament*." This they broke, and God rejected them and thrust them out of the land, and utterly ruined their kingdom. But he predicts a restoration of the kingdom, and guarantees the permanent possession of the kingdom in its enlarged and glorious state, by "making a *New Covenant* with the house of Israel and Judah." In Hebrews 9:15, we learn that "Christ is the mediator of the New Testament (Gr. Covenant), that by means of death for the redemption of the transgressions, under the *first testament*, they which are *called* might receive the promise of *ETERNAL INHERITANCE*."

Now tell us, how any portion of "Judah and Israel," who are not in Christ, can be benefited by the *New Covenant*? It is impossible! The apostle adds (Heb. 9:28), "So Christ was once offered to bear the sins of many (by shedding the blood of the *New Testament*); and unto them that *look for him* will he appear the second time without sin unto salvation." Thus at the time of making the *New Covenant*, those who "look for Jesus," and have already received his atonement by faith, are to be saved.

To this very time Paul alludes (Rom. 11:26, 27): "And so ALL ISRAEL shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is MY COVENANT unto them, when I shall take away their sins." This "*Covenant*" is to be made with "ALL ISRAEL." Pause and reflect seriously here! Who are "all Israel?" Paul tells us who they are not (Rom. 9:6): "For they are NOT ALL ISRAEL who are OF ISRAEL;" or as the Greek might be rendered from the marginal reading: "All who are descended from Israel (Jacob) are not Israelites;" and he adds, "They which are the children of the *FLESH*, these are not the children of God; but the children of THE PROMISE are counted for the seed,"—i.e. for Israelites indeed. And he says of the believing Gentiles, "Ye, brethren, as Isaac was, are the CHILDREN OF PROMISE."

How plain that the *Covenant* is made with repentant, believing Jews and Gentiles! In Acts 3:19, the condition of having their sins *blotted out* at the coming of the Lord, is, that they "REPENT."

Can those Jews be entitled to the benefits of the *New Covenant*, who have not done this?

Will those Gentiles who have repented, be debarred from this "*blotting out of sins*," and the blessings of the *New Covenant*? I leave the reader to answer these questions.

Nothing is clearer to my mind, than that "*all Israel*," with whom the *New Covenant* is to be made (Gr. completed), are all "the holy seed of the Jews," and all the believing, repentant Gentiles.

Will any one pretend that all of Jacob's posterity are to be saved? I presume not. And besides, this passage, "All Israel shall be saved," must be harmonized with one in Isa. 10:26: "Though thy people Israel be as the sand of the sea, a *remnant* shall be saved." Here only "*a remnant*" is spoken of. Who are they? Shall we be told, Those unbelieving Jews who are alive at Christ's second coming? What then becomes of the "*the remnant according to the election of grace*," which has been in every age of the world, from the days of the patriarchs till now? Do they constitute another remnant? Are there *two remnants* of the same people, to whom the promises are made? One remnant in their resurrection state, and the other in their flesh and blood!! One remnant composed of saints, and the other of sinners!!! Was there ever such a singular compound called the gospel? I would not caricature this theory; but a full statement of it does appear like a caricature of the gospel of Christ, it seems to me; and this I say without any intended disrespect toward those who adopt these views.

According to this theory, the *New Covenant* is to be made with the unbelieving Jews,—i.e. those who are unbelieving up to Christ's coming—and these are mortal Jews—Jews in the flesh—and they are to be the especial favorites of Christ as to the *New Covenant*; for the believing Jews will be changed to immortality, and by being in Christ, will occupy a common level with the Gentiles who are in Christ. No *New Covenant* then for believing Jews and Gentiles! "*The Covenant* is to be openly and publicly made with *Judah and Israel*," is the language of a recent writer on the subject.

But the *New Covenant* contains "*the promise of ETERNAL INHERITANCE*." So there is to be a premium on unbelief, and those who have rejected the Messiah up to his coming, are to be rewarded with "*the everlasting kingdom*," or "*eternal inheritance*," and the men who have despised the blood of the *Covenant*, are to be the particular persons benefited by it; while those who have received the blood of Christ for the remission of sins, are debarred from the *Covenant* that blood seals!!!

Now please observe, that the *New Covenant* is not such an arrangement that it can be adapted to mortals in probation, and immortals in reward. As, therefore, it is applied by this theory to mortal Jews in proba-

tion, it must exclude those who are then glorified and rewarded. But the language of the prophecy shows clearly that it is God's *final arrangement* for his pardoned and redeemed people—in a state where God's law will be in the *heart*, and there shall be no occasion to teach, saying, "Know the Lord, for all shall know him from the least to the greatest." But this theory "sends them to Tarshish, Pul, and Lud," to teach their neighbors. Jesus is the Mediator of the *New Covenant now*; but the *Covenant* is not "*completed*" until he comes to reward his people with "*the eternal inheritance*," then they will be secure from apostacy and loss of their possession, because God's law will be written on their hearts, and not on tables of stone, as in case of the *first Covenant*.

This new theory of the *New Covenant*, as applicable to the unbelieving Jews who shall be on earth at the Lord's return, most strangely perverts the blood of Jesus. When we gather around the table of our crucified Lord, and hear his solemn and impressive declaration: "This is my blood of the *New Testament* (Gr. *Covenant*) shed for many for the remission ('taking away') of sins;" shall we be told that this *Covenant* relates peculiarly to those wicked Jews who shall constitute the last generation, and be alive at Christ's coming, and that we have nothing to do with the matter? Alas! for us who have trusted in the blood of Jesus, if this theory be true!

But a theory so full of absurdity needs only to be fairly looked at, in order to see its deformities. Let those who choose, assume the responsibility of saying to the Jews, "You shall have the benefits of the *New Covenant*, if you do not repent before Christ comes;" but I shall tell them as Peter did, "Repent and be converted," if you would have "your sins blotted out" when the times of refreshment shall come from the presence of the Lord."

There is another singular feature in this theory. It maintains that at the very time when the Jews as a nation shall have their sins blotted out, according to the *New Covenant*; they will begin again to offer the sacrifices and offerings which belonged to the *first Covenant*. Their sins are remitted through the blood of Jesus,—"*the blood of the everlasting Covenant*," and then they are to fulfil Ezek. 45:23: "And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams . . . and a kid of the goats daily for a *sin-offering*." But what does Paul say on this point? "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember NO MORE. Now, where remission of these is, there is NO MORE OFFERING FOR SIN!"—Heb. 10:16-18.

What shall he say of a theory which teaches such contradictions to the word of God? Instead of regarding the predictions in Ezekiel as superseded, or conditional, and nullified by a failure to comply with the conditions; we are told that the Jews, who have rejected the blood of Christ up to his coming, shall then have their sins washed away in his blood, and then proceed to offer sacrifices, and shed the blood of animals again, according to the observances of the *first Covenant*, for "*sin-offerings*." Even more than this. Christ must himself offer these sacrifices; "For it is the Prince's part to . . . prepare the *sin offerings* and the meat offerings . . . to make reconciliation for the house of Israel."—Ezek. 45:17. Can these things be? God forbid!—(To be continued.)

THE ADVENT.

The "first Sunday in Advent" I heard a sermon from Phil. 3:20—"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." The substance of the discourse was, —that our mission into this world is to prepare for death,—that if we are prepared for death, we are prepared for judgment,—that all must die,—that the song of the righteous in death is, "O death, where is thy sting? O grave, where is thy victory?"—that then this mortal puts on immortality,—that while we may look for the general coming of Christ at the end of the world, we are especially to look for his coming by death,—that the saints are taken to heaven to reign there forever, and that we give evidence that we are looking for these things, by having our conversation in heaven.

Is all this true? Is it true that our mission into the world is to prepare for death? The Bible uniformly teaches us to prepare for judgment. And if we are prepared for judgment, we are prepared for death, and for every intervening event. "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Is it true that all must die? The apostle says—"We shall not all sleep."—1 Cor. 15:51. We who are "alive and remain" unto the coming of the Lord, "shall be changed." The translation of Enoch and Elijah was the first-fruits of this blessed harvest.

Is it true that the following song of triumph applies at death: "O death, where is thy sting? O grave, where is thy victory?" The apostle places it at the resurrection of the righteous dead, and the change of the righteous living. The latter may then say, "O death, where is thy sting?" for they will be exempt from feeling it,—the former may say, "O grave, where is thy victory?" for they will forever triumph over it,—they will come out of their graves into the land of Israel. So that this song can be used now only in view of the resurrection, and not in view of anything that takes place in death; for then the "sting," which is original "sin," produces "death," and the "grave" triumphs over its victim. True, it is the privilege of Christians to live and die happy in the Lord, and to feel his cheering and supporting presence in the dark valley; but the victory over death and the grave can only be enjoyed when Jesus comes "as he was seen go into heaven."

Again. Is it true that this mortal puts on immortality at death? Paul tells us that it is at the last trump.—"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality."

1 Cor. 15:51-53. Thus the dead saints put on incorruption, and the living saints put on immortality at the sounding of the last trump, and this is when "the Lord himself descends from heaven with a shout, with the voice of the archangel and the trump of God."

Is it true that we are especially to look for the coming of Christ by death? It does not seem that the apostle could have any reference to death when he says—"Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Again: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13. Again: "Unto them that look for him shall he appear the second time, without sin unto salvation."—Heb 9:28. He first "appeared to put away sin by the sacrifice of himself;"—he will appear the second time without a sin-offering, at the end of the world, and it will be to the "salvation" of those who "look" for him. But no such blessing is promised to those who look for death, for that event needs no faith, being in accordance with the obvious laws of our physical being.—It is *faith* that pleases God; and faith is the confidence of things hoped for, the evidence of things not seen. We believe to the saving of the soul, and the salvation comes when Christ comes "He will come and save you." We are to believe this, and to look for it.

Is it true that the saints are to be taken up to heaven, and remain there forever? "Blessed are the meek, for they shall inherit the earth."—Matt. 5:5. "We shall reign on the earth."—Rev. 5:10. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."—Dan. 7:27. "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness," or righteous persons.—2 Pet. 3:13. Then all the tares will be taken out of the field, which is the world. These passages, with many others, prove that the earth renewed, and made heavenly, is the promised everlasting inheritance of the saints. It is worthy of remark, that while the Scriptures say a great deal about the coming of Christ, they do not say anything about his going away again, or about the saints being taken up to heaven.

Those who are truly looking for Christ from heaven, give evidence of it by having their conversation in heaven. They "live righteously, and soberly, and godly, in this present world, looking for that blessed hope."

R. HUTCHINSON.

P.S. BRO. HIMES:—I am now in New York. I expect to remain several weeks, under medical treatment. Dr. Green has removed an ulcerated portion from each tonsil, and he makes daily applications to the seat of the disease. Time must tell the result. My address is, "157 Henry street, New York."

A Paradox.

To see religious teachers raise a great storm against all organization, while they are frequently found acting on the principle they so much abhor.

To hear them denounce their brethren for taking the Bible rule for church order, and feeling much alarmed lest they will apostatize, while at the same time they are in full sympathy with the works and measures of some popular ones, who believe in, and, when expedient, act upon, the most malignant and legislative form of organization.

Again. To hear such prudent ones cry out against a "hired ministry," and see them using their influence to prevent the raising of funds for sustaining the ministry, and missions, while at the same time they hold in high esteem, and are ready to stoop very low to sustain and help forward certain ministers who have always had salaries, or stipulated sums, for their services, and who hold that that is the proper way to labor. I will only add, that a Christian people who are sufficiently conscientious in regard to organization can well undergo the pains of violent purging and fermenting, to be made free from "the leaven of malice and wickedness," rather than to be taken in a snare, and forced to submit to a system of government more to be deplored than that from which they came out.

w.

Extracts from Letters.

BRO. J. CROFFUT writes from New York, Dec 23d, 1840:

DEAR BRO. HIMES:—I feel gratified with my visit to the brethren where I have been. There is something to cheer the heart of the humble pilgrim in every place that I have visited. In Bethel, Brn. Andrews and Baldwin, the only Advent families there, are kind and warm-hearted, and such as I could wish to find in all places. In New Milford, I was warmly received by the few that are left of the once flourishing band in that place. If they could have stated preaching, some good might be done in gathering that scattered flock, and bringing in others. A man and his wife, I understand, have lately been converted to the truth, and others are willing to hear. The brethren in Roxbury are suffering, in consequence of a portion of them objecting to what they consider noisy meetings, while others approve of them. In Kent, the Church is favored with the labors of different brethren, and is striving to keep alive what remains. May the Lord add to it such as shall be saved. In Sharon (Pine Swamp), nearly twenty, I believe, have been lately converted, or reclaimed. Bro. I. Morgan had baptized thirteen, and others were waiting to submit to the ordinance. May God keep them in his love. In Winstead there appears to be an interest, which I trust will increase, under the care of Brn. Mathewson and Grant. They have a good work about them, especially in Newfield, where Bro. M. has immersed sixty, and others are waiting for that ordinance. In Plymouth, the brethren are anxious for more efficient labor, and here is, to my mind, a field that might be occupied to the benefit of some who are not only willing, but anxious, to hear. They are able to support a pastor, and a faithful one would do much good there. Their place for worship is

comfortable, and is situated in Terryville. It was built by the Plymouth and Bristol brethren. In New Hartford the brethren are few. They recently lost one of their number, Bro. Horace Williams, who was consigned to the grave on the 5th inst., leaving behind a widowed mother, who feels deeply her loss. He lived respected, and died regretted. On my return, I met with the brethren in New Milford one evening, in the house built for the colored people.—May God bless them. I called on a brother in Brookfield, and found him and his companion alone in the Advent faith. Some in that neighborhood had never heard of the subject. The Baptist house was refused us, but the Methodists kindly opened theirs, on the plains, about two and a half miles north. May the blessing of God rest on them, and may they be led into the truth. I find that in most places more might be done than is done; the poor are more ready to give than the rich.

BRO. P. B. MORGAN writes from Addison (Vt.), Dec. 18th, 1850:

DEAR BRO. HIMES:—The union and co-operation of all true and faithful Advent ministers and churches in New England, who are united in the principles of the "original Advent faith," is to me a subject of no minor importance; and most gladly do I respond to the call of our brethren of the Essex Conference for the union and co-operation of all true Adventists. I have long felt the need of this, because where there is union there is strength; but more particularly because we are so rapidly approximating the final crisis, and at the same time witnessing the almost universal spirit of disunion, and the wasting of strength. I have often had to lament that this spirit seemed rife among those called "Adventists," in consequence of which their moral influence on the public has been greatly curtailed. The result is, the efforts of our laboring brethren (especially the younger portion,) have been checked, which will be found to be very disastrous. Therefore I most gladly unite with you in saying, Let us arouse, equip ourselves anew, and again unitedly come up to the help of the Lord against the mighty, ever remembering that the day of the Lord is coming, and that it hasteth greatly. Most cheerfully do I give my name to be attached to the call for the New England Conference, which, if circumstances permit, I purpose to attend, and join in any arrangement, agreeable to the New Testament, to carry forward the great work whereunto we are called. And finally, let me say, that for the good of the cause through the land, I deem such a measure all-important. Affectionately yours.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Bristol, Vt., Oct. 17, Deacon PHILIP S. WARNER, aged 55. Rarely has death removed one from amongst us whose loss is so universally felt and deplored as is that of Bro. W. He was a man of sound judgment, discriminating mind, and sterling integrity. He had filled, at different times, every office of importance in the gift of his townsmen. In 1839 and '40, he represented our town in the State Legislature. Although after becoming an Adventist, he renounced the honors of this world, considering himself a pilgrim and stranger here, and heir to an incorruptible crown, it seemed almost impossible for him to retire from public business altogether, as the community were unwilling to lose the labors of such a man. He was constantly importuned to accept places of trust, where honest men are needed, until his death. Bro. Warner made a profession of religion in the winter of 1833, and united with the Baptist Church, where he filled the office of deacon seven years. In 1843 and '44 his attention was called to the subject of Christ's speedy coming, and in consequence of attending Advent meetings, and treating the doctrine and its advocates with favor, he was excluded from the Church, along with twenty-three other members, including the other deacon. This was source of grief to him at that time, as it was to many others; but they afterwards saw the hand of God in it. His progress in the Advent cause was slow and careful, but steadily onward. Indeed, so much was he accustomed to weigh and investigate before adopting any measure, or doctrine, that he seldom had cause to retrace his steps. In some of our last meetings which he attended, he remarked that he was more and more confirmed in his belief of the coming of the Saviour, and more sure than ever that we were occupying the right position. Our little Church have met with an irreparable loss, and we deeply feel it. The cause has lost one of its best friends, and a firm supporter, who had both the means and the will to do. His bereaved family mourn as those who feel that the chastening hand of God hath touched them; yet they had abundant consolation in his peaceful, happy death. A few nights previous to his death, while his only son was watching by his bed-side, he conversed with him about his eternal interests, and said to him, "I would rather have you as poor as Bro. —," (mentioning one of our poorest brethren,) "with an interest in Christ, than one of the great ones of earth without it. Look at me," he continued, "and see the value of my hope now." Although the family entertained hopes of his recovery, he himself seemed to feel, from the commencement of his sickness, that his work on earth was done. The morning previous to his death, he took an affectionate leave of his family, saying to them, "I have no fears, no misgivings, but am fully resigned to the will of the Lord." Through extreme weakness, he was unable to converse much. He lingered till evening, when his spirit left its earthly tenement, fully expecting that in a very short time he should stand in his lot with Daniel, having put on immortality. An excellent discourse was preached

in the morning previous to his death, by Bro. D. T. Taylor, from 1 Cor. 15:52—"For the trumpet shall sound," &c., to a very large and attentive audience, who loved the man, though they despise his hope.

by Bro. D. T. Taylor, from 1 Cor. 15:52—"For the trumpet shall sound," &c., to a very large and attentive audience, who loved the man, though they despise his hope.

Life.

"Life is more than breath and the quick sound of blood!"

It is a great spirit, and a busy heart. The coward, and the small in soul, scarce do live. One generous feeling, one great deed, one thought of good ere night, would make life longer seem Than if each year might number a thousand days, Spent as is this by nations of mankind.

We live in deeds; not years; in thoughts, not breaths; In feelings, not in figures on a dial. We should count time by heart throbs. He most lives Who thinks most, feels the noblest, acts the best."

Conference at Auburn, N. Y.

The present condition of the moral and political world, admonishes us of the speedy consummation of the great scheme of God, as revealed in prophecy! The signs of the times portend the destruction of Antichrist and all the wicked, and the immediate establishment of God's universal and everlasting kingdom! These facts call upon us to put forth vigorous and untiring efforts for the conversion of souls to CHRIST, and the awakening of the professed Church of GOD, which still remains, to a great extent, in a state of lethargy in respect to the return of their LORD, and the momentous events connected with "that day." "The day of the LORD is near, it is near, and hasteth greatly;" and scenes of awful sublimity and glory will soon open upon an unthinking world and slumbering Church. What is the duty of those who "look for such things?" We have done something; much remains to be done, or few will be aroused and prepared for that day.

The importance of this work, and the necessity of united, vigorous efforts, and particularly the wants of the cause in this region, induce us to invite our brethren "of like precious faith" to meet together for mutual encouragement, and the furtherance of truth on these great questions, in the city of Auburn, N. Y., on the 15th of January, 1851, to continue four days. We wish to adopt more efficient measures, as God shall give us wisdom, to carry forward our great and good work.

We still regard the original doctrines of the Advent, as taught by our lamented Bro. MILLER, as sound and scriptural.

Clear, easy to be understood, and powerful in themselves, they have been "mighty to the pulling down of the strong holds" of error, in which the world and the Church were entrenched on the subject of the Millennium. We have reluctantly laid our pioneer in the grave; but we shall not readily bury the precious truths which he was so successful in exhuming from their tomb, where they had reposed for ages. We cannot but regard the recent additions made by some to the ADVENT FAITH, as tending to encumber and embarrass its influence, and thus prevent its intrinsic harmony and beauty from being seen, and its power from being felt. We also regard the subtractions recently made from it, as the removing of so many pillars from the great superstructure of Prophetic Truth, thus destroying its proportions, and weakening its strength. Shall the Advent doctrine, in its plain, lucid, bold, and scriptural character, as originally preached, be abandoned? or shall it still be spread abroad? Since the commencement of our work, nearly every pillar of our faith has been attacked, and its truth denied, not only by those without, but by those WITHIN our ranks; and we have been compelled to defend the truth from domestic as well as foreign assaults, else we had been wholly distracted, and the truth deplorably mutilated. We want this truth maintained, and desire to meet in mutual conference at Auburn the steadfast friends of "the faith once delivered to the saints," which the world derisively calls "Millerism," that we may unite together once more with strong hands and hearts, resolved to push the battle to the gate, and never surrender to the professed foes, or friends, of our cause, those truths for which we "have counted all things loss." We invite our beloved Bro. HIMES to meet with us, and aid us in our meeting. Having been a pioneer in the West, and having maintained the great Advent Doctrine at all times, we desire his aid and counsel at this Conference. All our ministering brethren, East and West, who sympathize with us, are invited to come, as also all our beloved brethren and sisters throughout this region. Come with prayerful hearts and willing hands, to take hold of the work with renewed vigor. Our beloved Bro. PINNEY, though prevented by his affliction from public speaking, will not fail, we trust, to be present, and aid us at least by his counsel. During the meeting, it is expected that a lucid exposition of the ORIGINAL ADVENT FAITH will be given. Let those who love "the old corn of the land" come up to the meeting!

H. L. SMITH, L. E. BATES, L. D. MANSFIELD, J. L. CLAPP, D. L. STANFORD, JNO. SMITH, R. CURTISS, T. G. BRYCE,

L. E. BATES, J. L. CLAPP, J. HOMER, JNO. SMITH,

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THE ADVENT HERALD.

Foreign News.



The Liverpool Chronicle gives the following resume of continental and other news:

The events in Central Europe have gone on varying in aspect during the week, and whatever may be said about the conditions of peace, or rather of the postponement of hostilities agreed upon at Olmutz, we see but little to shake our conviction that both parties are trying to overreach the other, and that the "Free Conferences" which are to be opened on the 18th instant at Dresden, are not more likely to settle permanently the relative preponderance, or "parity," of Austria and Prussia, than any of the numerous diets and bunds which have tried their hands at this Gordian knot during many years past. In fact, whatever our wishes may be, Europe has no guaranty whatever that the free conferences, if they ever become legally constituted at all, will arrive at a conclusion or compromise satisfactory to either Prussia or Austria, and still less so to Bavaria and Wurtemberg, as well as doubtless to other princes, who at present keep themselves in the back ground, but who have the power of at least preventing an arrangement which will be tantamount to "mediatising" their existing sovereignty. The contracting parties are to send two commissioners to Holstein, one from each power, to summon the refractory belligerents to lay down their arms; and with regard to Hesse Cassel, the free conferences are to adjust that dispute, the Elector in the meantime being asked to go back to Cassel, protected by one Prussian and one Federal battalion.

The upshot of all this at present is, that the Parliament at Berlin exhibited such exasperation at the conditions of the convention at Olmutz, that the King was compelled at once to adjourn the Chambers for a month, Baron MANTEUFFEL hoping in the interval to be able to come to some definite arrangements at Dresden, which may mollify the war party, and reconcile the Landwehr to the inconvenience they have suffered in being called from their homes, aggravated by the disappointment that they have not been allowed to have a brush at the enemy. The Prince of Prussia, it seems, still retains all his war propensities; the King vacillates; and it is only Baron MANTEUFFEL who seems resolutely bent upon keeping peace at any price; and the Austrians, seeing this, will make him pay a high price for it. The King of Bavaria, seconded by Wurtemberg, has taken every step to mark his disapprobation of the Olmutz compromise, and Saxony is said to be equally annoyed at it. In the meantime a change has taken place at headquarters in the Duchies. Gen. WILLIEN has suddenly resigned the command of the Holstein army, and has gone to Altona. Gen. VON DER HORST has been appointed commander-in-chief in his stead, and perhaps this change may be the prelude for a general break-up of all the hopes of the Holsteiners.

We are told, however, the surrender of their cause at Olmutz has excited the disapprobation and opposition of the Frankfort Diet, which it seems, by some legal decision in the German courts, is pronounced still in force. The absurdity of this must be manifest, when the destinies of Germany are settled by Prussia and Austria alone, scarcely with the show of consulting the secondary powers. The smaller States, being conscious of this, are forming subsidiary alliances, and Hanover, Oldenburg, and the Hanse Towns have concluded a league to support each other at the approaching conferences. Considering the powerful connections of these States, their representations cannot well be disregarded. By the latest accounts the Prussians "dawdle" at Hersfeld, being loth to depart. The absolute Elector, now counting upon the support of the Austrians, foolish man!—is protesting against the presence of the Prussians in his capital, and the Austrians, thus encouraged, continue to advance. By the last accounts they occupied Marbourg, where they commanded the railroad from Frankfort to Cassel, and completely turned the flank of the Prussians. The Berlin journals seem to count on peace being preserved. From Vienna the news is not quite so pacific; and, whilst it is said that the Prussian army is ordered to be reduced by a decree, the armaments at Vienna still continue.

Under such circumstances, notwithstanding the signature of treaties, we must suspend our opinion upon the ultimate issue of the disputes pending.

Beyond the discovery of a new Socialist plot at Toulon, France continues tranquil, but the red democrats at London, in conjunction with those in Switzerland, are watching the progress of events, and anticipating the moment when, as they say, they may strike at the existence of kingly authority in Europe, and

restore the Republic "one and indivisible." There is evidently an under current at work in France and Italy, and the *ultramontane* party seem exceedingly anxious to preserve peace in Europe, fearing that if war should break out, from the animosity of races in Germany, it will be certain to resolve itself eventually into a war of principles.

An authenticated report has reached Paris from Marseilles that a revolution has broken out at Palermo.

Fresh disturbances have taken place at Aleppo.—The insurgents, in spite of their recent losses, have made another attack upon the city, and have been once more defeated.

GERMANY.—The orders for reducing the Austrian and Prussian armaments are the only topics of interest. Austria intends to propose a liberal reform of the old Diet. Private letters from the Prussian provinces discuss in the gloomiest terms the state of trade and business caused by the withdrawal of nearly all the male population from labor. The condition of affairs is stated to be worse than in 1848. Nothing is undertaken from a general want of confidence in the future.

ITALY.—It is stated, on the authority of private letters from Turin, that Mazzini has been expected for some time at Genoa, in which city the danger is believed to be the greatest to the Italian peninsula. A large body of Italian refugees is, it is said, assembled there. The Mazzini loan is reported to have been successful at Genoa.

It is said that the Pope personally was opposed to the establishment of the English hierarchy, and that he now regrets having given way to the instances of the "propaganda fide."

On the 11th ult., a trial by jury, the first recorded in Austria, took place at Cilli.

Such is the scarcity of recruits in Austria, that the Emperor has been obliged to lower the standard to 4 feet 11 inches.

THE ADVENT HERALD.

BOSTON, JANUARY 4, 1851.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts.

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 24 cts.

WITTING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts.

THE LILY AMONG FLOWERS.—Price, 25 cts.

BOOKS FOR CHILDREN.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

A NEW YEAR.

What momentous thoughts these monosyllables cause to come rushing over the mind! We look forward, and think of the many events and changes which may mark the period of so short a duration. We look back over the past, and call to mind the incidents and mutations of the year departed. Each little period of three hundred and sixty-five days' duration, has its separate history of hopes gratified, or disappointed, of evils endured, or avoided. The swift succession of these years show how soon the little sum of life is added up, how soon its sands run out; and we need to pause and recount the blessings enjoyed, and mourn the imperfections exhibited. Were it not for these very marks in the journey of life, we might pass on, and hardly realize the ravages of time. When we reach these we naturally pause; and if we pass on unbenefted, by the thoughts which they call forth, the lessons which they teach, if we do not find ourselves resolving, by the strength of God, to be more faithful in his service, and less conformed to the world, we fail to be benefited as we should.

The present anniversary of the New Year is more than usually interesting, from its being the dividing line between the first half and the last half of the century,—it being the

close of fifty years from its commencement, and the beginning of the fifty-first. And what a half century! Its like has never before been. No similar period, since the morning stars first sang together over a new-made world, has been more fruitful of great events than the first half of the present century. The wars of NAPOLEON, his rise to greatness, and fall, the two subsequent French Revolutions, the mighty upheaving of all the elements of society in Europe, the great discoveries and inventions of the age, the Railroads, Canals, Telegraph communications, the wonderful application of Steam to all the mechanical arts, the wonderful advance of the art of Printing, the great progress in the Arts and Sciences, the great Moral movements, the scattering of Bibles, Tracts, and Books, the establishment of Missions,—all show a progress that no similar period has witnessed.—The last half century, to occupy its appropriate place in History, would fill volumes of itself.

We then turn to the last half of the century. What will be its history—the wonderful events that it will witness?—All we know is what is shadowed forth on the pages of prophecy. The end hastens. The coming of the LORD draweth nigh. The kingdoms of this world are to become our LORD's and his CHRIST's,—that will be a revolution such as the world has never seen,—a revolution such as all previous ones, compared with it, are as nothing. It will be the consummation of all history, the fulfilment of all prophecy, the perfection of all that is valuable in knowledge and science. May the LORD grant, dear reader, that you and I may together be found among the ransomed ones who shall rejoice when the year of the redeemed shall come.

The Auburn Conference.

Inquiries have been made respecting the object and character of the Conference advertised to be held at Auburn on the 15th of the present month. Similar inquiries have been made regarding the one proposed to be held in New England. We reply, first, that they are not called for the purpose of making "creeds," or "laws," for the Churches. There are some, however, who have misapprehended the object of those calling the Conferences. We trust the following explanation will be satisfactory to all who seek to promote the harmony and prosperity of the Advent cause. First.—The great body of preachers and brethren, who give character and support to the cause, feel a responsibility resting upon them, which requires at their hands the utmost they can do to diffuse the Advent doctrine as extensively as possible. The numerous and continual calls for preachers and for tracts on the subject of the near coming of the Lord, from all parts of the country, have pressed this responsibility home to their hearts with irresistible force. They have seen no better way to discharge their obligation than by the proposed Conferences. The design then is, to devise some plan by which the work may be more extensively and efficiently carried forward.

We hope brethren will not be turned aside from this great object. Let all charges of "sectarian plans," &c., pass for what they are worth. Those who make them are becoming so well understood, that we trust that nothing more need be said. Dear brethren, let us arise once more in the fulness of our strength, and unite as a band of brothers to build up Zion.

To Correspondents.

L. O.—We have received many complaints, that appointments are given in the *Herald* of those who are secretly using their influence against it. Good brethren say, If we see a notice in the paper, we conclude it is of a friend, and not of an enemy; and that it is doing them injustice to permit them to be imposed on by such. This is an evil which we know not just how to remedy. Brethren will have to judge of the position of brethren by their acts, and not regard their names in the *Herald* as any endorsement of their course. Friends will be apparent, and the position of all others also. A profession of neutrality is sometimes only a cover to secret enmity. We intend to give all their full right in our columns, so that none of our fellow-laborers shall have just reason to complain.

D. N. S.—We acceded to every condition required of us by the committee who undertook to secure a settlement of the matter. The failure was not our fault;—the representation to the contrary is in keeping with the rest.

J. W. B.—We think the U. S. mail steamers to Bremen, which stop at Southampton, convey letters and papers destined for Russia.

C. S. of O., Eng.—Please receive our hearty thanks for your favor.

DEDICATION AT CLINTON, MASS.—It is but a short time since Deacon BURDITT, of the Baptist Church in Clinton, asked the privilege of their house for occasional lectures on the Advent. This request being refused, he procured another place, in which lectures were delivered once a month, or oftener, till a good company of Adventists were gathered, and the congregation became too large for their place of meeting. Deacon B. and others accordingly set about devising a plan to raise a chapel, which was accomplished, and opened for worship on the 15th ult. We were present on the occasion, and delivered three discourses on the Advent faith.—The chapel was filled, and the best attention given to the word. It may be truly said in this case, "What hath God wrought!" May the blessing of the LORD rest upon this infant society.

Bills.

We have delayed sending out bills, not wishing to do so at all if we could avoid it. But we have not heard from a large number. We know that some find it difficult at times to comply with our calls; of course we can find no fault with such. But there are many who do not have this excuse,—negligence being their only reason. Come, friends, wake up!

TO THE WEST.—Duties will confine us at home till the 12th inst. We shall preach in Albany in the evening of the 13th, and proceed to Auburn the following day, hoping to arrive there at the opening of the Conference on the 15th. We intend to spend several weeks in the West, visiting all the places, if possible, from which we have received invitations. We shall visit Homer first, after the Conference.

"*The Monitor and Messenger.*"—This is the title of a new paper issued in New York city, by Elder I. E. JONES and Dr. C. B. TURNER, semi-monthly, at \$1 per year. It will advocate the great truths of the Advent, as held by us, and will co-operate in harmony with the *Herald*. It is designed to take the place of the *Monitor & Inquirer*, which they have published during the last eight months. We presume it will prove an efficient co-worker, and be instrumental of good. Address I. E. JONES, Brooklyn, N. Y.

We returned on Monday from our tour East, in good health. Notice next week.

BUSINESS NOTES.

S. Wadsworth, L. L. Morgan, J. Herbert—Do the best you can—that is all.

L. Kimball, \$10—We balance your account, and credit on Children's Herald to No. 60, and \$2 on Advent Herald, to 560. You owed \$1 less on account than you supposed.

J. D. Boyer—Do not understand about the books. What did you order?

D. Campbell—On account of the postage, it is no object to send the paper out of the States by mail, unless we know that the parties wish it.

W. Pettingal, \$6—We credit \$2 50 of this to J. Townsend, for the Harps.

J. Crosby—All right.

J. W. Hazen—Have no question books on Revelation.—Do not recollect your order. You are credited to next August; was not that the money sent for the books?

D. J. Robinson, \$7—Have put it to your credit. The book is out of print and not now to be had for love or money. Shall write him on the necessity of a second edition.

C. A. L.—He retains his views in full.

I. C. Wellcome—The debits amount to \$67 65—the credits \$46 20—the balance \$21 45.

J. Philbrick—It was received and paid to 534.

B. Perham—Received \$2 from you Dec. 12th.

J. M. Orrock—For Canada subscribers the States postage should be added to the amounts sent for Children's Herald and Litch's Pneumatologist. For the Advent Herald we give the States postage to Canada subscribers. For the \$3 50 we send to the new subscriber, the three copies of Children's Herald and the two Pneumatologists. For the back numbers of this volume we make no charge. Have charged S. F. 50 for his Pneumatologist, and \$3 50 for you, credit him \$6. The M. we have not.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

A Conference will be held in Loudon village, N. H., commencing Wednesday evening, Jan. 5th, and continue over the Sabbath. Bro. Osler and myself will be present. For the brethren. J. DANIELS.

Circumstances will not allow me to be present. The Lord permitting, I will visit the brethren at a future time. May God bless the labors of the brethren at the Conference.—J. V. H.

J. CUMMINGS.

Bro. R. V. Lyon will preach in Willington, Ct., Sunday, Jan. 5th; New Haven, (at the house of widow A. Robinson), Sunday, 12th; South Belchertown, Mass., 15th; at 6 P.M.; South Hawley, 16th, do; East Bethel, 18th; Waterbury, 19th; Stow, 20th; and continue over the Sabbath; Johnson, 20th; Troy, 21st, and continue two days; Newport, 23d; Charleston Hollow, 24th; Derby Line, 25th; Barston, C. E., Sunday, 26th; Montgomery, Vt., 26th, 10 A.M., and continue over the Sabbath; Saratoga Springs, 27th, do, and remain over the Sabbath.—Bro. Smith is requested to make the necessary arrangements.

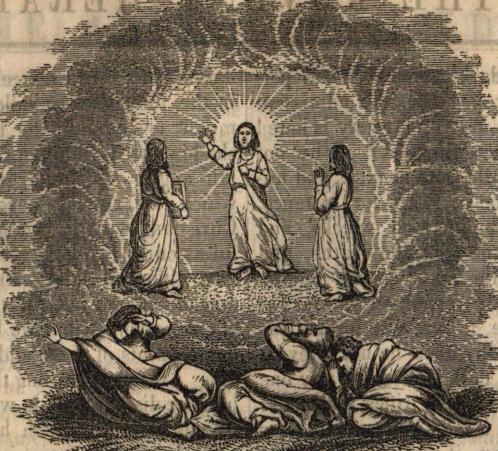
Bro. Addison Merrill will preach in Fitchburg, Mass., Sunday, Jan. 5th. He expects to reside there during the winter, and preach there and in the vicinity.

There will be a Conference at North Barnstead on Friday, Jan. 24th, and continue over the Sabbath. Bro. Churchill and myself expect to attend. By request of the brethren, J. COUCH, JR.

Bro. P. Powell will preach in Burlington Sunday, Jan. 12th, and in Fairfield Sunday, 19th.

Bro. D. Boswell will preach in Bristol, Vt., Jan. 10th, evening; Waterbury, Sunday, 1

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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THE HAPPY CLIME.

Have you heard, have you heard of that happy clime,
Undimmed by sorrow, unchanged by time,
Where age hath no power o'er the fadeless frame,
Where the eye is fire and the heart is flame;
Have you heard of that happy clime?

A river of water gushes there,
Mid flowers of beauty strangely fair,
And a thousand wings are hovering o'er
The dazzling wave and the golden shore
That are seen in that happy clime.

Millions of forms all clothed in light,
In garments of beauty clean and white,
They dwell in their own immortal bower,
Mid fadeless hues of countless flowers,
That bloom in that happy clime.

Ear hath not heard, and eye hath not seen,
Their swelling songs and their changeless sheen,
Their ensigns are waving, and their banners unfurled,
O'er Jasper walls and its gates of pearl,
That are seen in that happy clime.

But far, far away is that sinless clime,
Dimmed by sorrow, unchanged by time,
Where mid all things that's fair and free is given,
The home of the just, and its name is Heaven—
The name of that happy clime.

From the London "Quarterly Journal of Prophecy."

The Earth,

Its Curse and Regeneration.

(Continued from the "Herald" of December 25th.)

When we would use a telescope, it is necessary that we be not satisfied with having placed our eye in the plane of the instrument, and are looking directly along it to the object we wish to ascertain and scrutinize. We must, over and above, bring the eye as near as possible to the glass,—we require even to press it against the tube; and not until in this way we have excluded the rays of the lighted atmosphere around, shall we gain a full, distinct, and vivid image of what lies beyond. In like manner, if we would learn from it exactly what we see not as yet but hope shall one day be revealed, must we act with God's "sure word of prophecy."—By a loose and desultory employment of this instrument we may, as so many do and rest content with, get the length of descrying light at the further end, and feel assured that there are wondrous scenes hastening on to their development. But if we desire to know the future, as it is delineated in God's revelation, we must gird ourselves for a vigorous, unshrinking, exclusive application of mind to whatever prophecy embraces; we must shut out the light of existing theories and human speculation,—and we must not recoil from a detailed, consecutive, laborious investigation of the Scripture record over all its extent.

The truth is—and it is a sad truth—that the Word of God as to future scenes is, in the case of many, no better than a palimpsest. The original manuscript, though written in sharp and beautiful characters, has been erased and plastered over, and not only must the true text be restored with all carefulness, but there is a thick coating of prejudice and tradition that now overlays it that will need to be removed. In a few cases the rassorium and pumex have done their work so thoroughly that it is not likely that even a single letter of the original codex will be recovered. But in other minds, and in those even where the cross-writing is at present the darkest, there are many traces of the earlier record underneath; and a little skill and pains may do for such what Maio did for the cancelled works of Euripides and Cicero.

With these impressions we sought in a former article to clear away some of the prevailing misapprehensions as to this Earth, by inquiring what it is precisely that the Word testifies as to the Curse that lies upon it. And now we would endeavor to complete the survey by com-

bining into one view what is predicted as to its regeneration.

The Curse of Earth is not more a judgment on man than it is a triumph to Satan; and this being the case, one would be inclined to think that it must be imperative—inevitable—an interposition due to righteousness and order—an event demanded by the universe, that the boast of hell should be put to shame, and the lost territory regained.

So far, however, from participating in such a view, many hold that it would be a profane and indecent thing to preserve so foul a planet, and can exult in such anticipations as these:—"Consider," (says Howe, viii., 342,) "how despicable a thing this Earth of ours is. It may be lost, it may be burnt up, it may be consumed, and it would be an insignificant thing to the universe—no more than the burning of one single little cottage would be in a vast empire."—"The day of the redemption of our bodies," (says Doddridge, Expositor iv., 90,) "will be attended with the conflagration of the material creation, and put an end to it." And Vinet says (Works. Seventh Sermon,) "The Earth, like an unfortunate ship burnt in the open sea, must disappear in flame and tempest—become dust and ashes—and subsist only as an eternal and melancholy recollection in the minds of the celestial beings who were present at its birth, and are to see its death. *The universe itself must sink into a sea of fire, that all may know that matter is made for mind.*"

It is so far well that the Swiss divine is not more partial to any other world within the empire of God than to his own. All that is visible, and all that is invisible of creation, must share, it seems, the same annihilating doom. But be the future history of other planets what it may—and on this subject to speculate is to prophesy, not to interpret—surely, stricken and in ruins though the Earth is, it has peculiar and surpassing interest, and because of which it might serve an essential end to retain it in its sphere. For, not to speak of it as the birth-place of saints, and their sepulchre, too, whereby, though it be not sanctified, it is ennobled, is it not the chosen delight of God's own Son? and did not its soil and waters once feel his tread? and did he not breathe its air? and was it not wet with his tears and blood? and did he not make his grave amid its rocks? and is not the human form that sits upon the throne made of its dust?

Besides, if, as the Scriptures indicate in no equivocal language, the light of Earth became faint and wan, when the Curse embraced its elements, must not the darkness, or, what, in comparison with the previous light, amounted to darkness, have been noticed in other worlds? And, not ignorant of what has happened amongst us, may there not be innumerable hosts waiting to see whether sin be a power that God can vanquish?

At least, it seems almost obvious, that if Earth be left as the Curse unhinged it, then, to a large extent God has been overreached in his design, and the devil, who was a vassal, becomes a co-ordinate prince with him from whom he had revolted. Mankind may indeed be rescued from the heel of Satan, and all his malice may be counter-wrought with regard to the fallen race, apart from any effort in behalf of the vanquished globe—just as I may free the slaves shut up in her hold, and then, according to Vinet's idea, leave the vessel of their prison-house to drift across the seas, bearing on her masts the black signal of her reproach. But Satan's victory was a double one, it was a victory over earth as well as man. And for this reason, consequently, even were all who sprung of Adam redeemed, still it would be a vaunt which would soothe his chains if Satan could point to our world as the Yucatan of God's empire, and say, I compelled the native princes to flee from their loved abodes, and though a kinsman has come down to ransom their persons and regain their liberty, he has failed to win back their hereditary domain?

The discoveries, or calculations of science may seem to be against this view. In a recent address delivered at the opening of the British

Association, Sir David Brewster asks, "Who can assert, that the hidden energies at work within the globe may not concentrate, and rend in pieces the planet which now imprisons them?

Within the bounds of our own system, and in the vicinity of our own Earth, between the orbs of Mars and Jupiter, there is a wide space, which, according to the law of planetary distances, ought to contain a planet. Kepler predicted that a planet would be found there.—And the astronomers of our own times have discovered eleven fragments of a planet, occupying the very place in our system which the anticipated planet of Kepler ought to fill." This is a fact,—and it cannot fail to be asked, by those who may have adverted to it in connexion with the argument we laid down in the preceding paragraph, has not God been already frustrated in his purpose; and if one planet lies shivered on the broad spaces of the firmament, could we say it was either anomalous, or unjust, were our planet to encounter a similar doom ere long? The question, however, is, not this,—Can God destroy something, which, for aught we know, he made to be destroyed; but this,—Can God suffer another to destroy something, which himself tells us he made not to be destroyed? Were it proved that what, so far as philosophers have yet been able to ascertain, appear to be portions of a broken star, were originally one compact whole, and from the date of their creation destined to occupy the sphere which is now left vacant; and were it also demonstrated, that the present condition of this obsolete planet was occasioned by a hostile power, for a malignant end, working to the prejudice of its great Architect, then we might feel somewhat unsafe to speculate as we have done, on the impossibility of God being defeated in his eternal purposes. But there is no ground whatever for the suppositions we have hinted at. On the contrary, it may be, for anything that science can determine, that the eleven fragments which have been discovered on the highway between Mars and Jupiter, are not the ruins of a dilapidated structure, but rather the stones which in due time will be built up into a new star; or it may turn out, were the archives of God's empire all before us, that this shattered orb was from the first meant to exist only for a definite period, which now has come to an end. At all events, it is illogical in the extreme to discard an argument, which proceeds upon the assumption, that God had a fixed design to accomplish in regard to our world, and which design, after being announced as well as fixed, Satan had undone, from the bare fact of a few huge boulders being found adrift within our planetary system. It is no axiom of ours, that everything which God has made, must remain unchangeable, and that it is a frustration of God's will, if he either transpose, or annihilate what he once has brought into existence. God, we rather know, can reverse any order, and extinguish any system, in full consistency with all his perfections, if it shall thus seem good unto him. And so we perceive nothing to embarrass us in the discovery of a split star, in the present state of our information regarding it. At the same time, we affirm, that if God shall tell us that he made a world not to pass away, but to abide and be the habitation of a race on whom he had lavished all his favor, not the domain of one whom he had driven from his presence, then for such a world to be left a ruin, would be the discomfiture of God. And this is the dilemma in which the Earth at present stands. It was created for a specific end, and that end not overthrow and curse, but continuance and felicity. Man was to inherit it, and man was to reign over it, as the image and vicegerent of his Maker. Should it, therefore, remain as it is, a lamp put out in darkness, God's end has been traversed, and Satan has shown himself stronger than God.

And how would Man himself feel, if thus disinherited, even though provided with another star? For it is not the Fall—it is God who has woven into the deep parts of our inner soul, the Love of Country and of Home,—who has taught us to remember Jerusalem with a heart

ready to break, when we see the uncircumcised among her ruins. But if it be the propension of our nature to linger fondly around the places which once we knew, we may presume that a sentiment of our essential nature will not lack its sphere of exercise, any more than will the honor of God be without its needful vindication, in the future history of Earth.

Is not the Resurrection, too, a fact in the same line? God might have furnished us with bodies other than these we have when we rise, and all the brighter would they be, because they had never touched a grave. But the principle involved in the Resurrection is this, that God will not ultimately be balked in his designs concerning Man, and that therefore, whatsoever made up Man before death, shall go to make up Man after death. If this, however, is the case, are we extravagant in concluding, that if God will not suffer the connexion between soul and body to be permanently broken up by Satan's malice, neither will he allow the connexion betwixt our Whole Person and the Earth to be severed; but that the same law which regulates the restoration of our material tenement will govern the appointment of our geographical locality in the ages to come?

These, no doubt, are only presumptions, and are given as such. They derive, however, much support from what Paul says as to the irrepressible yearnings of all creation towards its primeval state, in Romans 8:21. On first reading this passage, indeed, we are apt to fix upon the term "groaning," and conceive that the salient idea is, an agonized world eager that its agonies should close. But this is under the mark of the expression. The "groaning" is to be connected with the "travailing;" and these "travail-groans" are identical with "earnest expectation," in the preceding verse. As Chrysostom says (Homil. on Romans 14:) "The apostle makes a living person of the creature here, and declares that it groans; not because he heard any groan from earth or heaven, but that he might show the exceeding greatness of the good things to come, and the desire of freedom from the ills which now pervaded them." The "groaning" of creation, therefore, is not the synonym for anguish, but the emblem of hope; it is not the precursor of death, but the herald of birth; it is not the plaintive cry of wretchedness, but the full longing of intense desire!

To understand this aright, let it be considered that with every Being, and Planet, and Atom, of which the World consists, there was incorporated, when their spheres were first assigned, a tendency, which, if not crossed, would lead on to the development of God's idea in creation.—But the Curse disturbed this harmony. The propension inserted in all things could not be struck out, but it was rendered impotent and unavailing, and no glorious result accrued, such as might have been expected from a World so happily adjusted as ours. Still the impulse towards its end in perfection—what Erasmus calls "in rebus animo caretibus nativa quædam perfectionis appetitio,"—remained, and sought to sway all Creation: still the bird inclosed within its comfortless shell brooks not the masonry of its prison, but is ever essaying to make a breach that will deliver it into freedom: still she who has borne us,—our parent Earth—yearns through all her recesses with boundless desire for the time when the prototype of her Maker shall be realized, and a rapturous universe shall hail her, who now is an exile and a wanderer, as the first-born of the Almighty's works. "Creation hath a natural propensity," (writes Owen, on Hebrews; vol. 2, p. 75,) "yea, a longing to come into a subjection to Christ, as that which retrieves it from 'the corruption' it was cast into. And this arises from that plan which God first laid in the creation of all things, that they should willingly give up themselves unto obedience to the Son, when he should take the rule of them upon the new account of his mediation."

Such is the posture of Earth as represented by Paul in these words, "groaning in travail, with earnest expectation." And lest it be

imagined that this view gives too favorable an idea of a world that is fallen, let us observe that it all results from the appointment of God—for when Paul affirms that, "the Creation was subjected to vanity by reason of him who subjected it," his meaning is, that Creation was permitted to swerve from its design for a season by God himself, who sanctioned the temporary aberration "in hope,"—or with a view to its eventual release. In all its yearnings, no doubt, Creation is unconscious, "not willing." But whether impassive or refractory, God bends it wholly after his own counsel. "God in infinite wisdom," says Andrew Fuller (vol. iv. 308,) "saw fit to subject the creatures to this vanity for a season, contrary as it was to their nature; but it is only for a season, and, therefore, we read that it is in hope—and, in the end, they shall be liberated from their hateful yoke." All may seem hitherto discrepancy, misrule, and resistance. But wild as the billows are, God leads them to one shore—fantastic as are these stones, God will yet form out of them one bright Mosaic. So far, therefore, from any signs of extinction being traced on Earth or Sky, the Collective Mind of Nature is impregnated with hope, and, as if descrying the hour when God's design in regard to it shall be accomplished, it is ready, like as was Lazarus, to burst its bandages and ceremonies, and walk again amid the sunshine of its early splendor.—(To be continued.)

The Time-Haze.

BY JOHN CUMMING, D.D.

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known."—1 Cor. 13:12.

(Concluded.)

Let us bring before us two great truths; the Sovereignty of God, and man's responsibility. We see these also through a glass darkly. It is, for instance, honestly and truly said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest;" but it is no less honestly and truly said, "No man can come unto me unless the Father which hath sent me draw him." This seems to be a contradiction, but it is not so. We see the two truths, in their points of contact, only through a glass darkly; and in our folly infer a contradiction, where, if admitted into higher light, we should see all to be harmony and order. Again, it is honestly and truly said, "Repent." It is no less honestly and truly said, "Christ is exalted to give repentance." It is honestly and truly said, "Believe in the Lord Jesus Christ." It is no less honestly and truly said, "To you it must be given to believe." These we cannot reconcile; but they are true, and that man acts not only unscripturally, but most unphilosophically, who says—"There are two truths which I cannot reconcile; therefore I will reject one of them." The true way is—"There are two truths which I cannot now reconcile, because I see them through a glass darkly." I will wait till that glass is broken, and greater light shines upon them, and then I shall see there is harmony where now there is apparently discord. The two ends of the chain are distinctly seen, one upon the one side of the river, and the other on the other side; but the intermediate links are lost in the stream of mystery that flows between. We see through a glass darkly. Take again the efficacy of prayer. We are told in Scripture, again and again, to pray; yet the more we think of prayer, and try to analyse it, the more inexplicable it seems, on the supposition that God is an unchangeable, an infinitely wise God. For instance, we might reason in this way:—If God sees a fact to be best, and has purposed it, what is the use of my praying to Him not to do it? If God has raised a storm, and awakened the storm, and placed the ship in jeopardy, what is the use of my praying that He will call back the winds, and hush the sea, and save the beloved, in the midst of that ship? God is wise, God is powerful, and if it be best which is, why should I pray that it should be otherwise? In other words, how am I to reconcile prayer with its efficacy, and God with His sovereignty, his wisdom, and his power? I see it through a glass darkly. This I can read: "Pray always, and faint not;" and this I can read: "Seek, and ye shall find; knock, and it shall be opened; ask, and ye shall obtain;" and all the instincts of my nature prompt me to pray; all the biddings of my Bible prompt me to pray. And perhaps this may be the solution of the apparent contradiction, between the truth that God is wise and good and sovereign, and the fact that God answers prayer. It may be His purpose to do nothing that is not prayed for, just as it may be God's purpose to do that which is infinitely wise, good, and true; and therefore prayer may be reconciled even with other portions of God's sovereignty. But whether we can reconcile it or not, we know this—that it is our duty and privilege to pray, and it is God's promise to give what we pray for which is good for us.

I might allude to many other truths that we

see through a glass darkly, some of them perplexing enough. For instance, the admission of sin into the world. What a mystery is here! Why did Omnipotence allow it? Why not have preserved the world from its taint, and humanity from its havoc? Why, for instance, must suffering, and famine, and wrecks, and battle-fields, and sicknesses, and deaths, and sorrows, still revel in the midst of the human family, and select their respective victims?—God has Omnipotence to prevent it; He has love that is infinite: why does he not prevent it? * * * Why does God suffer any one human soul to waste its time in trifles, and to lose itself forever? Why, if God can save all, does he not save all? Why, if the blood of Christ cleanseth from all sin, does he not cleanse all men from all their sins, without any exception? These are awful and unsounded mysteries. We know just as much of them now as we knew when we first began to study them. Analogies may be quoted, illustrations may be appealed to, but we just comprehend as much of them now as the first inquirers did, or the latest will comprehend. All that we can say is, that clouds and darkness are round about them, and that these things we now see through a glass darkly.

But led me add, the unhappiness that many Christians feel, arises from their not being satisfied with the clearly revealed, the plainly known—and their prying into the unrevealed, which we shall not know now, but are only destined to know hereafter. I do not doubt that even in this dispensation, progress will be made in discovering the meaning of many of those things which are now inscrutable to us. I have no doubt that progression is being made in the understanding of God's Word, just as progress is being made in excavating facts and phenomena in creation that were hidden before. For instance, what progress has been made (to take one science alone) in astronomy! The same sun that shone on Paradise shines on us; the same Orion, the same Pleiades, that shone on Job, look down upon us still: and yet what a mighty progress has been made, not in the creation, but in the knowledge of these things, from the days of Job to those of Laplace and Newton! And may it not be that, without one addition to the Bible—without one single book added to its contents—we may, in the lapse of years, by investigation, by tracing new and unknown analogies, by greater and yet closer teaching of the Holy Spirit, come to a conception of truths that are hidden in this blessed Book, so clear and vivid that we shall be surprised we did not see them before? What progress has been made in the understanding of the Bible, from the days of Ignatius to those of Augustine—from those of Augustine to those of Calvin—from those of Calvin to the present moment! They have not discovered new truths in the Bible, but they have placed the old truths in new lights, in new bearings, in new relationships, and with a brilliancy and clearness of outline, such as those that preceded them could not perceive. It is this very idea of progress that makes us conclude that the true fathers of the Christian Church are the best Biblical scholars of the nineteenth century. It is a perfect perversion of things to call Ignatius, and Augustine, and Jerome, and Chrysostom, the fathers of the church. The fact is, these excellent men were but the children of the church, and were very much mixed up with childish things; and those divines who have written upon the Bible, and studied it, and have been aided by the Spirit of God, in the nineteenth century, are the true fathers, the only ancients of the Christian Church. And why? Because Augustine and Chrysostom had but the same Bible; they had the same intellect, the same throne of grace, the same Holy Spirit that we have; we have all that they had, and in addition to what they had, we have the lights of science, the results of patient and protracted inquiry; and the very blunders that they made, are the beacons that keep us from falling into similar errors; so that the presumption is, that we shall have a far clearer exposition of the Bible from the learned and pious men in the nineteenth century, than from those who lived in the dawn, and were less enlightened in the truths of the gospel of Christ. Thus, then, we may, notwithstanding all the darkness that rests on the facts and principles I have indicated, in the lapse of years, and by the blessing of the Spirit of God, see truths that are now partially known far more clearly than we have seen them before, and discover in portions of Scripture that have been neglected or misunderstood, or seen in the mists of prejudice and passion, bright and blessed truths, long hidden, but precious and useful to the church.

This seeing of all truths through a glass darkly, and of some truths scarcely at all, should lead us to shrink from dogmatizing where God has not spoken with the greatest plainness. There are some grand, prominent truths in the Bible which rise from the level like the Alps shining in the beams of rising and setting suns, which no man can fail to see, and which even the

darkest mind can scarcely misapprehend; but in the interstices or valleys between, there are minor or subordinate truths, partly in the shadow, partly luminous, to be seen only at certain angles, and from certain points of view, on which we should never dogmatise, because Christians equally candid, sincere, and prayerful as ourselves, have seen them differently and in a different light. And very probably, the reason why we differ in the non-essential truths of the gospel, is that we look at them from different points of view, and through different media. I recollect reading the journal of a traveller in a far distant land, in which he states that two friends who were with him stood one on each side of a tree—I forget its name—whose leaves were green on the upper surface, and pure silvery white on the under surface. The wind blew from the one beholder, right in the face of the other, and the under-part of the leaf was turned to the one, while the upper part of the leaf was turned to the other. They disputed and argued for some time, one asserting that the leaves were all white, and the other that they were all green; and it was only when a third interfered that they discovered that the secret of their dispute was the different points of view from which they saw the same object, and both were right. It is very much so with the subordinate and non-essential truths of the Bible; it is thus that we look at them from different angles, see them from different points of view, through the media of prejudice, passion, and prepossession, and differ furiously where we should agree to differ in love. But the great truths of Christianity are so plain, that we should speak them with no uncertain sound, because all who will open the Bible, and honestly read, must see them. On other points that are subordinate, we should never dogmatise, because men must agree to differ about what God has not clearly and plainly revealed. This applies especially to prophecy. If we see through a glass darkly the great truths of the gospel, and the minor truths of ecclesiastical polity, it is still more true that we see through a glass darkly all unfulfilled prophecy. Knowledge will increase as the end approaches; and we shall be able to interpret revelation far more clearly as the hour of its accomplishment draws near. On all prophecy that is not yet fulfilled, we cannot speak with too great and tender forbearance. We can see clearly certain great outlines in the future, but the minutiae predicted by Daniel or the Apocalypse, no man does see in all their details, and no man will see till the very eve of their accomplishment draws near: therefore, if any one should profess to lay down a map of the future just as confidently as he repeats his creed, and assert that he sees the future as plainly as he sees the present or recollects the past, he is looking at the future with a glass that is his own; he does not look through God's glass, for if he looked through it, he would see these things darkly. The fact that he appears to see them otherwise, is evidence that he sees them not at all as they are to be seen. Let us speak of the atonement in terms that cannot be misunderstood; but let us speak of unfulfilled prophecy with humility and with submission,—ever conscious that we may be wrong, ever admitting that it may possibly be that we misapprehend.

In drawing some practical remarks from these reflections, I may notice that this knowledge in part is an evidence, not of the lowness, but of the greatness of our origin, and the grandeur of our destiny. Animals know all they do know in full; man knows in part. The first impulse would be to infer from this, that animals are more gifted than we; but it is not so. The bee builds its cell in the nineteenth century just as it built it in the first; and the bird constructs its nest to-day just as it will build it while the world lasts. They know all they know in full; and they know no more in the last years of their existence than they knew in the first. But man knows in part, and the more he knows, the more he attempts to know; and that which seems a symptom of his weakness is the evidence of his grandeur; it becomes to him, therefore, the spring of an endless progression—the evidence of a vast capacity of improvement—the foreseen that the glass through which he sees darkly will be broken, and that he shall see all things face to face. This assurance, that we shall see all things as they are, is the sure hope which acts like an anchor to the soul, and saves it from sinking amid rack, and doubt, and difficulty, and darkness. If I thought that the present cold and misty dawn were to last for ever, I should feel miserable; if I thought that this dark and smoked medium through which I see the things of God and of glory were never to be removed, I should be wretched; but I know that the glass will be removed—that the veil will be rent—that the clouds will be scattered, and, amid the splendors and the noon of everlasting day, what I see now so dimly I shall see face to face.

I believe, in the next place, that this progressive acquaintance with the truths that we know dimly upon earth, and with new truths,

in heaven and in the future, that we never knew on earth at all, will constitute much of the joy and the happiness of the saved in glory. When we point out to a child the beauties of a flower, or the exquisite crystallizations of a mineral,—when we indicate to him analogies, affinities, and points of contact he never dreamed of, what ecstasy does that child manifest! how is his mind enchanted, and how does he express his wonder that he never knew or saw these things before! But why did he not know them before? Not because they were not, but because his mind was not large enough in its capacity to comprehend them. We notice, too, in men of ripe age, what ecstasy they feel in adding to their stock of knowledge. The student will traverse the arctic snows, and stormy seas, and burning deserts, and leave all man loves at home, and face all man dreads abroad, in order to find a new plant, or to become acquainted with a new mineral—or to see an eclipse, or planetary transit, from a new position—or to register a new phenomenon—or to do something that will add to the bulk and splendor of that knowledge which is every day increasing in the midst of us! What joy does it give him to catch a gleam of undiscovered truth! what ecstasy when he has made the discovery! And what is all this but a foretaste of that joy and rapture which we shall feel in the realms of the blessed, when we shall no more see these things through a glass darkly?

What humility should this fact that now we see darkly, teach us! How little do we really know—how much remains to be known—how truly is that sentiment which bids us walk humbly with our God enforced in all this! God gives us to see even the truths that save us, through a glass darkly.

What charity should this truth teach! How slow should we be to condemn a brother—how little should we feel of irritation or exasperation of mind because he differs from us—how should we try to teach him the more excellent way, knowing that we ourselves were once in error—how should we agree to differ in things that are not vital, when both see through a glass darkly, and may see through very different media!

What contentment should this teach us—to be satisfied to see through a glass darkly, knowing that the day comes when we shall see face to face. Let us, therefore, anticipate that blessed day. We are saved, says the Apostle, by hope, and that hope is, that the day comes when all will be luminous—when every mystery shall be penetrated by a new splendor—when the things that lie in the shadow shall be placed in the sunshine—when the veil shall be rent, and the films and the scales shall be removed from our eyes, and we shall be "satisfied," for we shall see God face to face, and we shall be like him, for we shall see him as he is.

Let us rejoice in this, that "blessed are the pure in heart, for they shall see God;" and if we are in the number of those whose hearts have been renewed, whose minds have been enlightened, who are made, by that blessed Spirit, pure in heart, let us rejoice that we shall see him just as he is. In the mean time let us make the best use of what we do know, instead of prying into what we cannot know. Let us apply heartily, and throughout the whole range of our life, what we do know. One truth of God's Word, turned into life, and impressed on our walk, our heart, our consciences, and our relations to society, may be infinitely more precious than twenty truths, speculated on, or intellectually studied, or curiously pried into. Let us, therefore, pray that those truths that we do know, we may be enabled practically to follow, and prayerfully to use. That man who puts into action the whole of the truth that he does know, is the very man to whom God will reveal more clearly the things that he does know. This do we know, "The blood of Jesus Christ his Son cleanseth from all sin." "He that knew no sin was made sin for us, that we might be made the righteousness of God by him." "He bare our sins in his own body on the tree." This we do know, that we are invited to come unto him, weary and heavy laden as we are, and he will give us rest. And this we do know, that "except a man be born again, he cannot see the kingdom of God."

May these truths not only be light, but life, to us! may they not only be sounds that reverberate in the ear, or sights that charm the eye, but living seeds that germinate in the heart!

The American Bible Union.

The following extract from the Report, is from the Address of ALEXANDER CAMPBELL, delivered at the first annual meeting.

(concluded.)

But I have wearied you and myself, in thus rambling over so large a field, and shall only, on this topic, add another chapter of errors and difficulties into which most translators have occasionally fallen; and that is in the subject of punctuation. The original text itself is fre-

quently erroneously pointed; and, of course, the translation is likely to be also at fault in this particular. As a specimen of this, and to illustrate this species of error, I will only quote one passage from the New Testament. It is found in John 5:31-47: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can you believe, which receive honor one of another, and seek not the honor that cometh from God only?—Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust; for had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Though as read from the common version this address loses much of its beauty, propriety, and force, it is one of the most clear, forcible, and irresistible appeals to the understanding and conscience, ever spoken.

1st. He modestly waives his own testimony in his own case, and submits this rule of moral decorum, that, in any matter of superlative importance, no one should use or depend on his own testimony in support of his own pretensions, and that any one so acting would be unworthy of credit.

2d. He alleges the testimony of John the Harbinger as his first argument, and enforces the regard due to it from their own respect for John, without any commendation of John to them on his part. "You yourselves, unprompted by me, sent to John to know what he had to say of himself and the Messiah; consequently, of my claims and pretensions."

3d. After commanding John as a brilliant and shining luminary, he modestly waives even his testimony, and urges even a greater evidence, though themselves being judges, John's testimony was the best human testimony ever submitted.

4th. He appeals to his miracles, which they and their contemporaries had already witnessed and tested, thereby showing and conceding that any one claiming credit on supernatural pretensions, ought to submit supernatural evidence. He then recognizes and establishes a great law of evidence, viz: that the proposition and the proof should be homogeneous; physical propositions physical evidence; moral propositions moral evidence; supernatural propositions supernatural evidence.

5th. He then adduces the literal oracle of God himself, that God had actually, sensibly, and audibly recognized him, and at one and the same time addressed their eyes and their ears. "Did you never hear his voice?" saying, "This is my beloved Son, in whom I am well pleased." "Did you never see his form?" alluding to the symbol of the descending dove, and its perching itself on his head, in the presence of the people. But who could learn this lesson from the common translations? The common version, and almost every other, makes our Saviour speak like a simpleton. After appealing to his Father's positive oral testimony in his favor at the Jordan, in the presence of a crowd, they make him say, "You have never, at any time, heard his voice." After appealing to the symbol of the Divine Spirit in the descending dove, they make him say, "You have never, at any time, seen his form," or outward manifestation of him. And, farther still, he is made to contradict a fact, in saying that they had not heard his declaration—that they had "not his word abiding in them;" whereas, placed interrogatively, it is, "Have you forgotten his declaration?" "This is my beloved Son, in whom I am well pleased."

Their position was that they never had heard God speak of him; that they had never seen him attested by any outward mark; that they had no recollection of ever hearing any confirmation of his pretensions. To all which he, knowing their thoughts and reasonings, said, "Have you never heard his voice? Have you never seen his form? Have you forgotten what he said?"

The Saviour's climax in the argument is beautifully simple and sublime: 1. The testimony of John. 2. His miracles. 3. The pub-

lic acknowledgment of his Father. 4. The visible descent of the Holy Spirit. 5. And finally, the Jewish Scriptures—the law and the prophets. The common version mistakes the imperative mood for the indicative. It reads, "Search the Scriptures," instead of, "Ye do search the Scriptures." "Now," adds he, "these are they that testify of me."

He then explains their unbelief. They would not come to him; they would not place themselves under his guidance, because—1. He did not seek the honor of this world. 2. They were destitute of the love of God. 3. He came only in his Father's name, seeking his glory.—4. They believed not the writings of Moses, while professing that they did. 5. Their stubborn prejudices, growing out of their notions of a worldly Messiah, a temporal political kingdom, and a national hierarchy.

It would be long to enumerate the errors that have resulted from mispunctuation, as well as from the other sources already named. Punctuation is, indeed, a species of commentary, as well as capitals, chapters, verses and paragraphs. Much depends upon all these, as respects our proper understanding and translating these ancient and venerable documents. We have, in the above example, selected a strong case, and expatiated upon it at length, to show how much depends on the proper use of points, in giving significance to words.

Another class of errors in the Common Version, of still more serious importance, in cases of words having different significations, is the selection of inapposite and inadequate terms to express the meaning of the Spirit, and the design of the original writer. In illustration of this we will select the word *paracleto*, so frequently occurring in our Lord's Valedictory Address to his Apostles, reported by John, chapters 14, 15, 16. In the common version it is represented by the word *Comforter*. In this discourse and in another place by the term *advocate*. By Dr. George Campbell it is here translated *monitor*; and by some other translators, *instructor*, *guide*, etc.

Now of all these terms, *advocate* is the most comprehensive and generic. An advocate may guide, instruct, admonish, comfort, console, &c., but a comforter does not generally assume the character of an advocate, &c. But we have more to commend its preference in this context than its generic import. The work assigned to him by our Saviour decides his claims as paramount. He promises that when the Holy Spirit comes to act under Christ's own mission, he will reprove, convince, and teach the world. He will shew its sin, Christ's righteousness, and God's judgment. He will guide his apostles into all the truth. He will bring all things that he had taught them to their remembrance. He will glorify the Messiah in all his personal and official relations. There is, indeed, an inelegance, an impropriety, in the sentence as rendered in the King's version. "He will reprove the world of sin, of righteousness, and of judgment." It might be asked, How could he reprove the world of righteousness? That he might reprove the world because of its unrighteousness is evident. That he might convict the world of its sin and unrighteousness, and convince it of Christ's righteousness and of the ultimate judgment, we all can conceive.

I dwell on this passage with more emphasis, because the office of the Holy Spirit is the most essential doctrine of the whole evangelical dispensation. The mission of the Lord Jesus by his Father, and the mission of the Holy Spirit by the Son, after his glorification in the heavens, are the two most grand and sublime missions, in the annals of time or in the ages of eternity. Jesus Christ came into the world to reveal the character of his Father. The Holy Spirit came to the Church to glorify and to sanctify his people. Jesus came to magnify Jehovah's empire, to sustain his law and government, and to make them honorable to the universe;—to make reconciliation for iniquity, and to obtain an eternal redemption for us. But the Spirit came to be the Holy Guest of the house that Jesus built for an habitation of God through the Spirit. He is another advocate for God, another demonstration of his infinite, eternal, and immutable love.

The memorable Pentecost, after Christ's ascension and coronation as Lord of all, fully attests the truth, and reveals the import of the special advocacy of the Holy Spirit. He opened the new reign with brilliant displays of his glory, gave great eloquence to his apostles, and confirmed his pretensions and their mission, by an eloquence and power that brought three thousand Jews to do homage at his feet.

We have dwelt upon this error, not so much because of its mere verbal inaccuracy and incompetency to indicate the mind of the Spirit; but because a most solemn and sublime fact is involved in it, which, when developed and established, entrenches far into the territories of a Unitarian rationalism, and also invades the wide and waste dominions of a wild and frenzied enthusiasm.

If any one, however, should question its philosophical propriety, I will refer him to the fact,

that the whole family of *paracleto*s is translated by even King James' authority, in keeping with these views. Thus the verb *parakaleeo* is rendered, *to call for, to invite, to exhort, to admonish, to persuade, to implore, to beseech, to console*. And its verbal *parakleesis* is also rendered, *a calling for, an invitation, a teaching*; and *parakleto*, (1 John 1:2,) is rendered, *an advocate*. But no one term fully and adequately expresses all that is comprehended in the mission and work of the Holy Spirit, in the remedial dispensation. It not only imparted all spiritual gifts to the apostles, prophets, and Jewish evangelists of Christ; but in becoming the Holy Guest of the Church, He animates, purifies, and comforts it, with all his illuminating, renovating, and sanctifying efficacy.

The Gashmu Family.

"It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel," &c. Now, this was an unmitigated falsehood in respect to the pious Nehemiah. But slander was thought to be a capital piece of artillery to accomplish base designs in those days, and many there were to lay the match. Hereby are we introduced to the Gashmu family, which is

1. A very ancient family. The case stated above shows it could claim the antiquity of Nehemiah's day; and if the records of Sodom had not been burned with the city, no question we should have found proofs of its existence there; and if the flood had not soaked out the writings of contemporaries with Noah, we doubt not even that high antiquity could be boasted by the Gashmu family. So that any member of the family now can boast of a very antique feather in his cap.

2. And can boast of belonging to a large family too. If we say nothing of the ancient members, but refer only to the living, we think one must be good at figures to count them.—How long need one beat the bush, in any community, in order to search up a backbiter—"one that loveth to take up a reproach against his neighbor." They swarm through the land, dwelling in the chief cities thereof, and scattered throughout the most distant villages and obscure neighborhoods. It has been said, that in very many places there could not be a knot of half-a-dozen at a tea-table, but one or more was a Gashmu. Sometimes the whole of them could show their family connexion by furnishing each a portion of the warp or filling for a garment of scandal. Indeed, we have heard it said—and it was not a Gashmu that said it either—that the whole race had a propensity in this direction. But as the family is large enough in all conscience, without sweeping so great a circle, I proceed to add:

3. It is a very eloquent family. Give them their beloved topics, and they have thoughts that breathe and words that burn. I have seen a Gashmu who was dozing along through lazy, long-drawn sentences, yet kindle and flash up like a rocket, when he reached the theme of somebody's character. The before sluggish stream of conversation, stupid and lethargic, suddenly leaps forward like the rapids above a cataract. I have been among the Gashmus when utterance was flagging, and spirits were drooping, and thoughts were sleeping; but what life, and spirit, and fire, how burning hot the thoughts, and hissing hot the words, when scandal, like a shell exploding in a powder house, set them on fire! Did they not blaze? Were they not eloquent?

4. A very industrious family was that same Gashmu family. It was not necessary, on this subject, to get the steam up—it was always up with them. They seemingly had a great work to do, doing "with both hands earnestly."

"His legs were faint with haste
To propagate the lie his soul had framed;
Yet did he spare his sleep and hear the clock
Number the midnight watches on his bed,
Devising mischief more and more."

They were busy bodies with a vengeance in other men's matters. Nothing could exceed their swiftness on foot. They were leagues in advance, "while truth was putting on his boots."

5. The family are remarkably fond of *good living*. If they had made their meals upon the loafers and vagabonds abounding in the world—if the Gashmus had only devoured the Gashmus; vipers feasting on one another, we should not have been called to the picture we give of the family in this article. But they have no taste for dishes so unsavory as they would respectively make for each other. Hence they

"Early rose, and made most hellish meals on good men's names."

They would snap their fingers in contempt at such a meal as Ahab, Jezebel, or Judas would have furnished them. No; the buzzards must have Nehemiah, and Him that spake as never man spake, and the chieftest of the apostles.—And in our day, the Gashmus have no fondness for a banquet upon each other. They must have better food or they would starve.

6. Our notice of this family should include the names given by high authority to the sev-

eral members. Tale-bearer, Whisperer, Backbiter, False-witness, Slanderer, Reviler, Railer, one takes up an evil report, Busy-body, in other men's matters; who bless with the mouth, but curse inwardly, who privily shoot at the upright, whose words are softer than oil, yet drawn swords. We call these names a "good fit," very aptly designating the small fry as well as the old salts of the Gashmu family.

7. In connection with their loving good living, it should not be denied that they very often say grace before meals. For example, when about to make a dinner of a man's good name, they devoutly affirm some valuable quality belonging to him. He is a worthy man, but—. He has several valuable traits, but—. She is a tidy housewife, but—. The dish of scandal is supposed to be more savory for being spiced after that fashion. We know several Gashmus who always, by some fair compliments, thus elevated the victim. By falling farther, he is more sure of getting his neck broken.

A word more, and on the point whether the Gashmus ever so drop their character as also to drop the name, and become like other people. "For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind; but the tongue can no man tame." And we have noticed, that where one had been for a considerable time a real Gashmu, it has been a dreadful hard thing to revolutionize him. We have seen a book, however, which contains prescriptions in reference to such cases, which, could we get the patient to take them, would work a most wonderful cure. I have known some who were very fairly dismembered, from the Gashmu family, by the use of said prescriptions. One of the writers in said book proposes this: "Let all bitterness, and wrath, and evil speaking be put away from among you." Another suggests: "Speak evil of no man." "Love worketh no ill to his neighbor." Either of these directions, faithfully carried out, would dismember the Gashmu family to the extent of the number complying with it.

We confess we should not be sorry to see this family diminished—indeed our tears would be few were we to hear from one who had been hunting the whole creation over, that he could not find a Gashmu in it. We have heard of a region called by some the realm of light and love, where not one of the family has been, or ever will be found. And we are glad of it.

New York Evangelist.

Be not Envius.

Nothing so completely blinds the mind and hardens the heart, as envy. It is one of those evils that seems so completely to degrade the human mind, as to prepare it for almost any and every vice. See its first fruits in our world: it made a fratricide of Cain, whose wickedness crying aloud to heaven, kindled up the anger of the eternal God, and caused him to descend, "walking upon the storms of His wrath," and throw around him the dark habiliments of despair; mingled with the keenest tortures of conscious wickedness and sore regret.

Yes, envy could not find room enough in this wide world for three men; but caused Cain to drench his murderous hands in the blood that rushed warm from his brother's heart; or else it was not content to divide the blessings which God's bountiful hands lavished upon the sons of earth, and therefore it moved the heart of Cain to consign to the tomb the son of his father.

It was envy that led the sons of Jacob to devise the death of Joseph, that brought the gray hairs of a weeping father well nigh to the gate of death. It was the same that caused the Jews and Pharisees to deny the miracles of their divine Lord, until blushing at their own incredulity, they yielded the point, exclaiming at the same time, thou hast a devil; and again, thou castest out devils by Beelzebub, the prince of devils.

Envy, though cherished by so many, is yet its own avenger. It is faint and sick, when it sees a healthful cheek, sad when it beholds a cheerful countenance, never more gloomy than when all nature smiles, and the abundant harvest waves in the sunshine of plenty; if that plenty is shared by another: and finds a *very* desert where the hand of Providence is lavishing out its richest blessings, and pants with thirst when every noble heart is cheered by refreshing streams of joy.

If you would farther think on the dire train of evils that follows in the course of envy, turn your thoughts to the thousand noble hearts that have fainted by the way, pursued by envy's slanderous tongue. Think, too, how many now, as they behold their rended characters, walk solitary and alone, pouring their briny tears upon the evening zephyrs, feeling the blighting mildew of the self-same monster, envy.

Well might the inspired man exclaim, who can stand before envy.

If these things be so, it becomes us, as the followers of Christ, to choose the opposite, a spirit of charity, around which clusters so many virtues.

Religious Herald.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 11, 1851.

"SPIRITUAL REIGN OF CHRIST."

"Will the grand consummation giving the kingdoms of this world to Christ, be introduced under the dispensation of the Spirit?" An article in the *Bibliotheca Sacra*, by REV. JOSEPH STEELE, of Castleton, VT.

(Concluded.)

Mr. STEELE admits the personal advent of CHRIST, and quotes Scriptures to prove it. He then assumes "that the great object of that appearing is the general judgment . . . that all the dead will then be raised and judged . . . that the world will then be burned up, the righteous be taken to heaven, and the wicked be cast into hell forever." Assuming these as the objects of, and the events attending his Advent, and then rightly concluding that but one future coming is predicted, he assumes that all those predictions which are inconsistent with his supposed view of the end and object of the Advent will have a prior fulfilment, and that consequently the personal Advent cannot be looked for in connection with their fulfilment. The texts however that he quotes in support of his conclusions, do not sustain his position. They are, 1st, Acts 1:11—"This same JESUS which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This asserts the personality and reality of his coming, but does not deny that the glory is to follow. 2d. Matt. 24:30, 31—"When the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats." Here there is nothing asserted of the resurrection, and there is no intimation that the nations separated are other than the living nations. On the other hand, it is in perfect harmony with the division which is to take place among the inhabitants of earth at the establishment of the kingdom. 3d. 1 Thess. 4:16—"For the Lord himself shall descend from heaven with a shout; with the voice of the archangel, and the trump of God." Here he stops! Why does he omit the next words: "and the dead in CHRIST shall rise first"? Does he expect to receive credit for candor and fair investigation when he thus quotes scripture in proof of a simultaneous resurrection of all, when he suppresses the clause in his text that sets aside the application he makes of it? In like manner he refers to 2 Thess. 1:7, 9; Jude 14, and Heb. 7:27, 28, none of which assert the points he attempts to prove. And yet he asserts that these are the texts which are plain and explicit, which are to determine the passages which are of doubtful import!

That all will be raised at the same time, he considers demonstrated by Rev. 20:7-15, according to which, he says, "the dead, small and great, are raised, the books opened, and the book of life also, proving the judgment of the righteous as well as the wicked." It is true that the judgment of both classes is there brought to view, but that precedes their resurrection. They were the dead whom JOHN saw stand before the throne. The result of the judgment determined who should have part in the first resurrection, and who at the end of the thousand years—the order of which resurrection having been given in the commencement of the chapter, the fact only needed to be stated in this connection.

Now because the fact of their resurrection is here stated, independent of its order,—which order had been explicitly stated immediately before, and therefore needed no repetition—MR. STEELE disregards the explanation given, and assumes the reverse of it, when there is no intimation whatever that the resurrection is simultaneous.

He then affirms that in DANIEL and JOHN there is not a single passage "from which it would be possible to prove the doctrine of the Second Advent." He argues that when DANIEL "saw one like unto the Son of Man come with the clouds of heaven, and come to the Ancient of Days—and then sees given him dominion, and glory, and a kingdom," that it is not said that CHRIST comes "to this earth, but to the Ancient of Days;" and he claims its fulfilment "when CHRIST ascended in the clouds of heaven, and sat down on the right hand of the Majesty on high."

In this construction he forgets that this is a consecutive prophecy, that this coming is subsequent to the giving of the 4th beast to the burning flame; and that the great body of his own school of interpreters admit that its fulfilment is the commencement of the millennium. If CHRIST received his promised king-

dom at the ascension, why does MR. STEELE teach people to pray, "thy kingdom come?" And why is its commencement in the Apocalypse made to synchronize with the seventh trumpet, which he will not deny was subsequent to the ascension?

If the coming of the Son of Man to the Ancient of Days was to heaven instead of to this earth, it follows that the beast, whose judgment was then given, was also in heaven. The vision presents this judgment as subsequent to the period of the ten horns, and the kingdom given to him is explained to be the same that is given to the saints of the Most High, and which is expressly located "under the whole heaven," and consequently not in heaven, but on this earth.—Therefore the Son of Man coming to take his kingdom, comes to this earth. If this requires farther proof, then nothing is susceptible of proof.

"In the Visions of JOHN," says MR. STEELE, "there is no proof of the Second Advent. We look in vain for such proof at the sounding of the seventh trumpet, or in the vision of the marriage of the Lamb, or of the binding of Satan."

No proof of the advent at the sounding of the seventh trumpet! Is not the seventh the last of the series of trumpets which are predicted to sound? And do we not read, (1 Cor. 15:52,) that "in a moment, in the twinkling of an eye, at the last trump . . . the dead shall be raised incorruptible, and we shall be changed"? Is not the seventh trumpet shown to synchronize with the last, by the declaration, (Rev. 11:18) : "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth"? Does not the judgment in connection with the seventh trumpet, prove that the Advent is in the same connection—as we read (2 Tim. 4:1), that "the Lord Jesus CHRIST . . . shall judge the quick and the dead at his appearing and his kingdom"? And is not this kingdom, which is to be in connection with his appearing, the kingdom which is ushered in at the sounding of the seventh trumpet?—as we read, (Rev. 11:15-17) : "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his CHRIST, and he shall reign for ever and ever.—And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give the thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Has not MR. STEELE told us (p. 666), that at CHRIST's Advent will be the resurrection and judgment!—and then when both of these events are announced in connection with the seventh trumpet, will he gravely tell us that "we look in vain for such proof" at the sounding? Was he unconscious that such difficulties would be encountered by his denial?

Again, is there no such proof of CHRIST's Advent "in the vision of the marriage of the Lamb"? So MR. STEELE gravely informs us, and surely he ought to know. But did he fail to notice, that as the judgment of the quick and the dead was to be at his appearing and kingdom, even so there is at the marriage of the Lamb, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent REIGNETH"?—Rev. 19:6. Is there not here the same judgment on the nations, —the same reward to the saints, that attests the Advent?—and are they no evidence of that event?

In the binding of Satan, also, there are the same events, which MR. STEELE himself admits are attendant on the Advent—viz. the resurrection and judgment. The slain for the witness of Jesus live and reign, and judgment is given to those who set on thrones of judgment. On his own explanation of the accompanying events, he should not call in question the evidence of those events.

MR. STEELE, however, explains and says:

"The vision represents the old serpent bound by a strong angel, and cast into the bottomless pit, the saints seated upon thrones, and the souls of them who were beheaded for the witness of Jesus living and reigning with him a thousand years. This is the whole of the vision, unless we consider what is said respecting the rest of the dead as a part of it."

No, that is not the whole of the vision. There are the thrones of judgment with those seated thereon, by which the martyred souls are judged, acquitted, and pronounced worthy of a part in the first resurrection. And there is also, as the consequence of this judgment and acquittal, their living again, and subsequent reign of a thousand years with CHRIST. This judgment and resurrection are omitted by MR. S.—He adds:

"Here it is certain that the binding of Satan with a chain cannot be understood literally, but must refer to some effectual restraint put upon him. In like manner the reigning of the saints, sitting upon thrones, as not to be understood literally, but as having reference to their great power and dignity and prosperity when Satan is restrained."—p. 667.

Very well. The symbols of the one must sustain

a relation to the events of their fulfilment, analogous to that of the other. Admit for the sake of argument,—and on account of the difficulty of explaining in our limited space the laws of symbols,—that the binding merely symbolizes his restraint; it would nevertheless symbolize entire and perfect restraint—a complete overthrow of his power, and banishment from the usurped dominion. So also the dignity and prosperity of the saints is as real a dignity and prosperity, as is the restraint of Satan. To determine the nature of the dignity, we must look to the nature and condition of the symbols; for the fulfilment must be in its nature analogous to those conditions. We have, then, to inquire, who are thus dignified?—Not men living in the natural body; for these were souls of those who had been beheaded, and raised again from the dead; and Satan is restrained, not by "moral suasion," but by physical power, and that too of an angel from heaven. MR. STEELE says:—

"The souls of the martyrs living with CHRIST, has no fitness to symbolize the resurrection of their bodies, but is the appropriate representation of such a state of prosperity as if all the martyrs had come back to earth, to live in triumph, and to pervade the earth with their spirits."

Who shall decide respecting the fitness of the symbol? What law of symbols, developed by any like fulfilments, demonstrates any such fitness? What analogy is there between souls living again,—which can be nothing less than a restoration to the body, analogous to the relation sustained to it before their beheading—and the prosperity of those who have never died? To be contented with the dogmatic assertion that such a fitness exists, without showing wherein, may be sufficient for those who are accustomed to receive the assertion of Brahmins that this earth rests on the backs of four elephants, who stand on a like number of large tortoises; but it will not be sufficient for those who are accustomed to demand evidence to sustain all such assertions.—Should MR. STEELE attempt to give the evidence of such fitness, he might find himself as much puzzled as the Brahmins are to explain to their pupils what the tortoises stand on. The Revelator has, however, shown the fitness of that symbol, to shadow forth the resurrection, by giving, as an explanation of the symbol, this emphatic declaration: "THIS IS THE FIRST RESURRECTION." And he has shown the nature of the power, dignity, and prosperity of the saints thus symbolized, by the other explanation—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20:5.

MR. STEELE continues:—

"The coming Saviour forms no part of the vision. Could a feature so important have been omitted, or overlooked by the prophet, if it had formed a part of the event described?"

The declaration of this omission is of a piece with the rest. It is expressly said that these risen saints live and reign with CHRIST, which shows his actual presence with them. The resurrection and judgment here described are the very events admitted by MR. STEELE himself to be attendant on the resurrection. Satan is bound by an angel from heaven, in fulfilment of the prediction respecting his overthrow by CHRIST: "The seed of the woman shall bruise the serpent's head." And besides all these, in the same vision—for the 20th chapter is not a separate vision, the events therein symbolized being a continuation of those seen in the same vision as recorded in the 19th—the Apocalyptic seer saw "heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. 19:11-16.

What is this but the Advent of CHRIST? And what his acts which follow, but those which MR. STEELE admits will accompany the Advent: he destroys the nations, and raises the dead. MR. STEELE, however, attempts to obviate this by saying:—

"It is said that the appearance of Christ and of the armies of heaven, in the vision of the destruction of the beast and the false prophet (Rev. 19:11) is proof that this refers to a personal advent, because Christ can be a symbol of no one but himself. But we find an appearance of the same Person in the same characters essentially, in the vision which precedes the letters to the Churches in Asia. The argument therefore proves a personal advent at that time as really as at the time here referred to, which is not true."—p. 667.

As here he makes reference to an argument put forth by MR. LORDE, of the *Literary and Theological Journal*, we will let MR. LORDE dispose of that for himself, which he does as follows:

"The expedient by which he attempts to set aside the proof of a personal advent in the vision of Christ's descent to the earth on a white horse, with the armies of heaven, and destruction of the beast and false prophet, exhibits an equal grasp of intellect. His argument is, that as Christ's appearance to John in the first vision was not prophetic, or symbolical of his appearance to him, at a time then future, therefore his appearance in the vision of the nineteenth chapter, which was prophetic, or symbolical, is no proof of his appearing at a period, then future, to destroy those denoted by the beast and false prophet; or, in other words, that, inasmuch as that which is not prophetic does not foreshow his second coming, therefore that which is prophetic does not!—logic worthy of the purpose for which he employs it, and kindred to that of his whole article. The appearance of Christ in the first vision was not prophetic, or symbolical of another appearing. His design in it was simply to apprise the apostle from whom the revelation came, commission him to write it, and especially to dictate to him the letters to the churches of Asia. The fact, accordingly, that that appearing was not prophetic, is no more a proof that his appearing at the destruction of the beast is not, than the fact that his appearing to the disciples at the sea of Galilee was not prophetic, is that the symbols of the seals, the trumpets, the vials, or any others of the visions, are not. He thus again, by the assumption on which he here proceeds, overthrows his whole system; for if the fact, that the first vision of the Apocalypse is not prophetic, proves that that of chap. 19:11-27, does not foreshow Christ's second coming; it must prove equally, not only that none of the other symbols are prophetic of that which by the laws of symbolization they represent, but that none of the passages, on which MR. S. relies to sustain his views, are predictive of what they signify,—inasmuch as they are all associated with other passages that are merely descriptive or historical, not prophetic. Such is the abyss of confusion and self-confutation in which his argument ends!"—*Lit. and Theo. Journal*, vol. 3, pp. 53, 54.

MR. STEELE, continues:

"Moreover, this vision does not embrace the resurrection of the dead and the final judgment, both of which are inseparable from the second advent. John expressly informs us (vs. 7-15) that the resurrection and final judgment will both take place after the thousand years are expired."

This vision does embrace both, as has been already shown: and JOHN does not say they are to be after the 1,000 years are expired. He describes a resurrection, and judgment in the texts referred to, without asserting whether they are to be before or after the 1,000 years, except as the release of Satan for a little space is placed after that; and that is made to synchronize with the resurrection of the rest of the dead, who live not again till the same epoch. This vision expressly asserts two resurrections, with 1,000 years between. MR. STEELE asserts there is but one; and because the Bible asserts two, he decides that of those defined by the Bible, one is no resurrection at all. He finds the advent, resurrection, and judgment to synchronize in time, affirms their inseparable connection, and then when he finds them all connected, in an order of fulfilment, which disproves his theory, presto! he denies that there is in any resurrection or judgment in the vision, then claims that the advent there synchronized is no advent, because there is no resurrection or judgment in connection, and then thinks that there is no resurrection and judgment, because there is no advent! By the same logic; why may he not disprove the teaching of any text? MR. STEELE further says:—

"What John saw in this vision is called a resurrection, indeed, and so is the recovery of lost sinners called a resurrection (see Luke 2:34 in the Greek). True it is called a 'first resurrection,' which implies a 'second'; as much as a 'second death' implies a 'first'; but as the first and second deaths are different in their nature, so may the first and second resurrections be. There surely is no proof here that the bodies of any of the saints will be raised previous to the millennium; and without the aid of other Scriptures, not even the great fact of Christ's second coming would be established."—p. 668.

The point referred to here is so triumphantly met by an Irish writer, that we cannot forbear copying the following from a work entitled "*The First Resurrection*, by JOSEPH D'ARCY SIRR, A.M. M.R.I.A., Rector of Kilcoleman." It was called forth by a treatise on the other side, by the late Rev. H. GIBBS, L.L.B., who advanced the same objection, and made the same reference that MR. STEELE does. Says D'ARCY:

A long note is appended to prove that the word *αναστάτωσις* resurrection is used to signify a moral change, in Luke 2:33—and "all the resurrection, which Christ imparts to his people," both that of the soul here, and of the body hereafter, in John 11:25, as if some mighty mystery were contained in the possible application of the word resurrection, to something wholly different from the re-embodiment of a departed spirit. As well might some thorough-going sceptic employ scripture to defend his infidelity, and caution us against the doctrine of the resurrection, as he might just as conclusively do by calling on us to remark that the verb *αναστάτωσι* to rise again, from which the substantive *(αναστάτωσις)* resurrection, takes its origin, is employed to denote the act of standing up from a posture of repose, and does not necessarily imply the notion of resurrection, as understood by the orthodox. He might appeal too, in confirmation of his opinion, to such scriptures as the following:—"he said unto him, follow me, and he, (Levi,) arose and followed him."—Mark 2:14. None believed that this publican was raised from the dead.

"If Satan rise up against himself and be divided, he cannot stand, but hath an end."—Mark 3:26. Who believes that Satan actually was once embodied, and is capable of resuming flesh, dividing himself in twain, and dooming his whole person to annihilation? "And there arose certain and bare false witness against him."—Mark 14:57. It never was understood that false witnesses arose from the dead, to testify against the blessed Redeemer; nor yet, that the High Priest before whom he was arraigned, was a dead man, who suddenly became instinct with life when he stood up, (*ἀναστὰς*) ver. 60, and examined Jesus concerning the things whereof he was accused. "The young men arose, bound him (Ananias) up, and carried him out, and buried him."—Acts 5:6. Was it ever supposed that a miracle was performed on a number of dead youths, that they might remove the corpse of this transgressor to the grave? Similar questions might be put concerning the rising up of the sect of the Sadducees in a state of indignation, Acts 5:17, and of the sect of the Libertines, Acts 6:9, &c., but there is enough of this idle exposure of criticism. Let this system of hesitation concerning the possible meaning of words be pursued, and there will be nothing certain in Scripture.—Nay, let it be brought to bear on all we read and hear, and we shall be reduced to universal scepticism. The obvious and grammatical import of plain words must ever be taken, or we must fall into endless error. It is of all things essential, that by this rule we shall abide, in the perusal of what God has written. He never employed *équivoques* to express his mind to his creatures. Now it so happens that as it regards Rev. 20:4., we are given an antecedent intimation, that leaves no room for reasonable doubt as concerns its real meaning.—*Literalist*, vol. 5, pp. 11, 12.

As the argument of Mr. STEELE has been thus so fully met, we are relieved from farther remark on this point. We will however add, that even a word which may be shown to have a great variety of meanings, when used in different connections, is none the less unequivocal when used in a particular connection. Pronounce the name of *John*, and it will not in itself necessarily denote any one individual. It may denote the *Baptist*, or *John of Gaunt*, or King *John of England*. *JESUS* may denote either the son of *NUN*, the son of *SIRACH*, or the son of *MARY*. But the sense of the whole passage in connection with which the word occurs, will however decide the particular meaning of the word in any given connection. Thus the word rendered resurrection in our text, is shown to be the resurrection of the body, by its being applied to the resurrection of those who were previously dead. It occurs in connection with the events which are to mark that resurrection; it is expressly called *THE resurrection*; is not used indefinitely, and those who are excepted from its benefits are called "*the rest of the dead*," showing that a portion of the dead had part in it.

Mr. STEELE further asks:

"How shall we reconcile the idea of Christ's second coming at a thousand years' distance from the last judgment, or, as some will have it, 360,000 years, with those Scriptures which make them inseparable; which teach us that the wicked shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS, and to be admired in all them that believe in THAT DAY?" How can the account of Satan's being loosed after a thousand years' restraint, and going forth to deceive the nations, and to gather together the armies of Gog and Magog, be made to comport with a state of immortality, or with the condition of men after their resurrection? Will the sea and the grave give up their dead to become followers of Satan in a new enterprise, and not rather that they may 'be judged every man according to his works!'"—p. 668.

We have not got to reconcile the idea of CHRIST's coming a thousand years after this resurrection, with our theory; for the Bible teaches he will come in connection with it. The destruction described as poured on the wicked, when their flesh is given to the fowls of the air, is the very vengeance which is to be taken on them, when the LORD comes to be glorified in his saints, at their resurrection. And the grave and sea will give up the bodies of the wicked who repose in them, for Satan to deceive; for as the rest of the dead live not again till the end of the thousand years, and as that is the identical time of Satan's release, as those who were previously raised were not to be subjected to the second death, as all the righteous living had been changed, and the wicked destroyed, the only nations who could be subjected to Satan's deceptions are the rest of the dead, who are raised at the time he is loosed, and who fancy they can defeat the saints and take the holy city. They soon, however, find their mistake; for fire comes down from heaven and devours them, and then they are cast into the lake of fire,—"whoever was not found written in the book of life."

Mr. STEELE presents several other points, but having replied to the principal ones, the weakness of the whole is shown; and other duties prevent our devoting more time to him at the present. Our opinion of the whole essay is very pithily expressed by Mr. LORD, in the close of his review of the same article, as follows:

"If Mr. Steele's essay is to be taken as a specimen of the critical and theological knowledge of those who have given it their sanction, as we suppose it is on this subject, it indicates but very slight qualifications for the office of teachers. It is put forth with an air of the utmost assurance. Not the slightest

suspicion seems to have been felt that it is not wholly unanswerable. More than ordinary pains have been taken, we believe, to give it notoriety. In notices of the *Biblioteca Sacra*, in which it appeared, attention was particularly called to it. It has been eulogized as a rare gem of critical learning, and urged on the notice of the churches as a most timely and effective exposure and confutation of great and dangerous errors. No intimation has been uttered that its author alone is to be held responsible for its doctrines. Not a hint has been given of dissent from any of its representations. What a deplorable degradation of the profession it bespeaks! What wretched superficiality in those who affect to be guides of public opinion! Not a trace appears in it of any acquaintance with the laws of philology, of the culture of which much has been heard of late years; not an indication that a glimpse has ever been gained of the track of simple historico-critical exegesis, along which the science of interpretation now bids the scholar and theologian 'move.' . . . We deeply regret this. We regret it for the honor of the profession. We regret it for the discredit which it brings on learning. We regret it for their own sakes. They may, perhaps, flatter themselves that they can settle this great question by their mere authority; that they have but to announce their opinions and the world will assent without inquiry or hesitation. They may imagine that with the co-operation of a very superficial, and, in some instances, a very venal and unprincipled press, they may beat down those whom they attack by mere misrepresentation and abuse. They could make no mistake betraying a profounder ignorance either of themselves or the public. They, like men in all other stations and pursuits, will infallibly find their true level; and a few more such specimens as this will produce a verdict which they will find it no easy task to reverse, though they should 'seek it carefully and with tears.' But they are unjust to themselves as well as to the sacred office and the subject. Their primary error is their attempt to treat the question without studying it. Had they qualified themselves for its discussion, by a careful investigation of the principles by which it is to be determined, they would have emerged from the confusion in which they are involved, and invested their views, even if mistaken, with an air at least of learning and dignity. As there are among those who entertain the prevailing views on the subject, men who, from their talents and cultivation, are amply competent to treat it in an exact and thorough manner, we wish that its discussion may hereafter be assumed by them. It is due to their cause as well as the honor of religion. We have had ignorance, declamation, and dogmatism enough. Let us hereafter have something that merits the name of 'scientific' interpretation; something that without a violent trope can receive the praise of sense, learning, and candor."—*Theo. and Lit. Jour.* pp. 58, 59.

THE GLORY.

BY REV. H. BONAR.

Not only a man's true *life*, but a man's true *history* begins with his conversion. Up till that time he is a being without a history. He has no story to tell. He is but part of a world lying in wickedness, having nothing about him worthy of record.

But from the moment that he is born again, and thus taken out of the mass, he receives a *personality* as well as a *dignity* which fit him for having a *history*,—a *history* which God can own as such, and which God himself will record. From that time he has a story to tell, wondrous and divine, such as angels listen to, and over which there is joy in heaven.

In that broad ocean, there are millions of drops; yet, they are one mingled mass of fluid; no one of them has a history. There may be a history of the ocean, but not of its individual drops. But, see, yon drop is beginning to part from the mass. It takes hold of a sun-beam and rises into the firmament.—There it gleams in the rainbow or brightens in the hues of sun-set. It has now a history. From the moment that it came out of the mass and obtained a *personality*, it had a story to tell, a story of its own, a story of splendor and beauty.

In those vast blocks of unquarried rock what various forms are lying concealed! What shapes of statuary or architecture are there! Yet they have no history. They can have none. They are but parts of a hideous block, in which not one line or curve of beauty is visible. But the noise of hammers is heard. Man lifts up his tool. A single block is severed. Again he lifts up his tool, and it begins to assume a form; till, as stroke after stroke falls on it, and touch after touch smooths and shapes it, the perfect image of the human form is seen, and it seems as if the hand of the artist had only been employed in unwrapping the stony folds from that fair form, and awakening it from the slumber of its marble tomb.—From the moment that the chisel touched that piece of rock its history began.

Such is the case of a saint. From the moment that the hand of the Spirit is laid on him to begin the process of separation, from that moment his history begins. He then receives a conscious, outstanding personality, that fits him for having a *history*—a *history* entirely marvellous; a *history* whose pages are both written and read in heaven; a *history* which in its divine brightness spreads over eternity. His true dignity now commences. He is fit to take a place in *story*. Each event in his life becomes worthy of a record. "The righteous shall be in everlasting remembrance."

On earth this *history* is one of suffering and dis-

honor, even as was that of the Master; but hereafter, in the kingdom, it is one of glory and honor. "All the time," says Howe, "from the soul's first conversion, God has been at work upon it, laboring, shaping it, polishing it, spreading his own glory on it, inlaying, enamelling it with glory; now at last the whole work is revealed, the curtain is drawn aside, and the blessed soul awakes." Then a new epoch in its history begins.

What that history is to be we know not now.—That it will be wondrous, we know; how wondrous we cannot conceive. That it will be very unlike our present one, we know; yet still not severed from it, but linked to it, nay, springing out of it as its root or seed. Our present life is the *under-ground* state of the plant; our future life, the shooting, and blossoming, and fruit-bearing; but the plant is the same, and the future depends for all its excellency and beauty upon the present. Night is not the shutting up of day, but day is the opening out of night. Day is but the night in blossom,—the expanded petals of some dark, unsightly bud, containing within it glories of which no glimpses have yet reached us here. It is moody sentiment, as well as false philosophy, to say as one in our day has done, "Night is nobler than day; day is but a motley-colored veil, spread transiently over the infinite bosom of night, hiding from us its purely transparent, eternal deeps."—Night is at best but the beauty of death; day, of life. And it is life, not death, that is beautiful.—And if life on earth, in all its various forms and unfoldings, be so very beautiful, what will it not be hereafter, when it unfolds itself to the full, transfused throughout all being, with an intensity now unknown, as if almost becoming visible by means of the new glory which it then shall spread over all creation.

"The wise shall inherit *glory*."—Prov. 3:35. "The saints shall be joyful in *glory*."—Psa. 149:5. They are "vessels of mercy, afore prepared unto *glory*."—Rom. 9:23. That to which we are called is "eternal *glory*."—1 Pet. 5:10. That which we obtain is "salvation in CHRIST JESUS with *eternal glory*."—2 Tim. 2:10. It is to *glory* that God is "bringing many sons" (Heb. 2:10); so that as he, through whom we are brought to it, is "crowned with *glory* and honor," so shall we be.—Heb. 2:9. We are "to rejoice with joy unspeakable and full of *glory*."—1 Pet. 1:8. We are not only "witnesses of the sufferings of CHRIST, but partakers of the *glory* that shall be revealed."—1 Pet. 5:1. So that the word of exhortation runs thus: "Rejoice, inasmuch as we are partakers of Christ's sufferings; that, when his *glory* shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 3:13. And the promise is not only, "if we suffer we shall also reign with him; but, "If we suffer with him we shall be also glorified together."—Rom. 8:17.

This *glory*, then, is our portion. It is "the better thing" that God has provided for us, and because of which he is not ashamed to be called our God. This is the *glory* that throws all present suffering into the shade, making it to be eternally forgotten.

Glory is the concentrated essence of all that is holy, excellent, and beautiful. For all being has its more and its less perfect parts. And its *glory* is that which is most perfect about it, to which of course that which is less perfect has, according to its measure, contributed. Transparency is the *glory* of the stream. The flower is the *glory* of the plant. The soul is the *glory* of the man. The face is the *glory* of the body. And this *glory* is strangely manifold: "There is one *glory* of the sun, and another *glory* of the moon, and another *glory* of the stars, for star differeth from star in *glory*."

What is really glorious is so hidden, so blighted, so intermixed with deformity and corruption here, that Scripture always speaks as if the whole *glory* were yet in reserve,—none of it yet revealed. So that when *He* came to earth who was "the brightness of Jehovah's *glory*," he was not recognized as the possessor of such *glory*; it was hidden; it shone not. Few eyes saw any *glory* at all in him; none saw the extent or greatness of it. Even in his case it did not appear what he was and what he shall be, when he comes "to be glorified in his saints."—(To be continued.)

Foreign News.



At an anti-Papery meeting at Epsom, Lord ABINGER declared that nothing short of the re-enactment of the statute declaring it illegal to assume Popish titles would meet the emergency. One of the largest demonstrations was held at Croydon. A large procession was formed by torchlight, in which the Pope and the Cardinal, Monks and Sisters of Mercy, figured in their respective ecclesiastical trappings,

For Pio Nono and Dr. Wisman were reserved the honor of being burned in effigy. A gallows, thirty feet high, was erected, under and around which four thousand fagots were placed, and nearly one hundred tar barrels. These were fired, and in an instant afterwards a blaze shot forth that lighted up the country for miles round.

According to the *Daily News*, the late proceedings of the Vatican have not been pleasing to the Catholic priests in England, who are said to be uneasy at the character which the agitation has assumed.

Accounts from Hobart Town state that SMITH O'BRIEN had made an attempt to escape to the Victoria cutter which was hovering off the island, evidently for the purpose of taking off the prisoner. O'BRIEN went down to a sandy cove, one of the few places where boats generally land, and just as he reached the shore, a boat with three men put in, and he rushed up to his middle to meet it. A constable on duty, who was a witness of the act, covered him with his piece and called to him to forbear, seconding this by rushing at the boat and knocking a hole in her bottom with his carbine. The boat's crew were taken prisoners, and the cutter was seized.

DENMARK AND THE DUCHIES. Accounts from Rendsburg, of the 11th, state that an engagement had taken place on the previous day near Lottorf without any decisive result.

Letters from Hamburg, of the 13th instant, inform us that the new Generalissimo, VON DER HORST, is likely to commence hostilities against the Danes within a short period, this being the desire of the Statholderschaft.

GERMANY.—A Berlin ministerial paper denies that Austria and Prussia have entered into any secret treaty for the establishment of a duality in Germany; but it seems to be pretty certain that the two parties have agreed upon their course of action at the free conferences, and the minor powers are apprehensive that their interests have been entirely overlooked. Bavaria is therefore said to be placing herself at the head of the small States, in order to gain an ascendant position for herself; and she is proving her dissatisfaction by refusing, at the call of Austria and Prussia, to allow her troops to vacate Frankfort, in order to make place for a battalion of Austrian rifles. The States of the Prussian Bund are also indignant at the course which has been followed by their leader; it is stated that they will by no means accept the offensive and defensive alliance by which Prussia proposes to supplant the League, and that they protest against the abandonment of the Parliamentary constitution and of the Court of Arbitration for the Bund. Free conferences, therefore, will apparently not be very harmonious; and to the minor States they will not be very free, if, as is suspected, those States will have to bow before the despotic will of the two great powers.

The free conferences are to commence on the 23d instant at Dresden, and men of great experience and distinction have been selected to represent the various German States at this important assembly.

The most energetic efforts are being made by Hanover and the north-western States to form a league of their own; and if Hanover, Oldenburg, Bremen, Hamburg and the two Mecklenburgs contract an alliance to defend and maintain their own interests, they must have no little weight in the approaching conferences. Bavaria, Wurtemburg, and Baden will probably combine together in the south, and the Thuringian provinces are said to be looking to England for her influence, to aid them in preserving their independence.

The Paris politicians state boldly that General LAHITTE, and most probably Count NESELRODE and Lord PALMERSTON, have intimated that if the free conferences at Dresden attempt to make any territorial changes affecting the arrangements made by the treaty of Vienna, these powers will interpose and prevent them.

PRUSSIA.—Berlin advices are to the 17th December. The Prussian government is slowly reducing its army. The dismissal of the Landwehr has been accomplished quietly, except in one or two of the Posen provinces of Prussia. The feeling in favor of the peace policy of Baron MANTEUFFEL seems to be gradually extending through Prussia.

AUSTRIA.—The Vienna correspondent of the *Times* states that one of the first results which the Austrian government are likely to seek from the late pacific arrangements, will be the raising of a new loan of large amount to restore the finances of the country from their state of utter disorder. At the same time the opinion is expressed that, under the existing irresponsible management of public affairs, the attempt will wholly fail.

ITALY.—Letters from Rome state that the anti-Papist demonstrations in England had created great alarm among the directors of the Obscurant conspiracy, and that orders had been sent to Cardinal WISEMAN to abstain from taking any further proceedings in the matter until the affair should have some what blown over.

The Pope has withdrawn from the Americans resident in Rome the right to worship in the Protestant form within the walls of the city.

There is a rumor that an insurrection has broken out in Sicily; that the patriots have beaten the royal forces, and that the Swiss troops have refused to act against the Sicilians. A good many details are added, but the whole story is at present doubtful.

CORRESPONDENCE.

THE FUTURE AGE.
Inquiries Respecting its Character.

BY L. D. MANSFIELD.

The especial claim of Millenarians, that they *alone* adhere to the *literal* principle of interpretation *throughout*, gives their doctrine currency among the class of Advent believers, who have become disgusted with "mystical" interpretations. But we deny that Millenarianism is sustained by a *more literal* system of exegesis than "Adventism," but on the other hand, it sustains itself by such a construction of the Old Testament as contradicts the *letter* of the New. To illustrate: Mr. Brooks, a writer of some eminence in the English school of pre-millennialists, in speaking upon the Jew question, says:

"Two things have been brought forward in this work, which to my mind would be decisive of the question (i. e. the restoration of the Jews). The one is, that the land of Palestine has been covenanted by the Lord to the *patriarchs* and to their posterity, to an extent and under circumstances far beyond anything which has been hitherto experienced . . . The other is, that those things which have been predicted concerning the chastisement and sufferings of Israel, and also concerning some of the good things which the Lord hath spoken concerning them, have been most literally accomplished; and we are consequently bound to conclude (without, as just observed, there being decided evidence to the contrary in the text) that the *blessings* still in reserve for them when their warfare shall be accomplished, will have a similar *literal* fulfilment."—*Elements of Prophetic Interpretation*, p. 181.

If we had no inspired expositions of the promises which relate to the inheritance of "Abraham and his seed," there would be some excuse for applying the promises to Abraham and his seed according to the flesh, but as the subject has been so fully discussed by Paul in his various epistles, and so perfectly elucidated, there is no occasion for so serious a misapprehension.

We are free to confess that there are "promises to Abraham and his seed" respecting an inheritance, which have never been fulfilled; but we should need a new revelation before we should dare to apply those promises to Jews, as such, or rather to Abraham's seed according to the flesh, for Paul has applied them otherwise.

That the entire posterity of the patriarchs was not embraced in God's covenant respecting the land, all will admit.

Abraham's son *Ishmael*, by Hagar; and his sons Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, by Keturah, are not embraced; but Isaac was the seed, and God confirmed his covenant to him (Gen. 26:3-5) and to his seed.

But we ask, Were all of Isaac's posterity embraced in the above promise? No! "For it is written, Jacob have I loved, but Esau have I hated;" and it is also written, "The elder shall serve the younger." Jacob, the younger son, is the heir of the *covenant* (Gen. 28:13), but Esau is not. The Psalmist in speaking of the matter, says: "Which covenant he made with ABRAHAM, and his oath unto ISAAC; and he confirmed the same unto JACOB for a law, and to ISRAEL for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance."—Psa. 105:8-11.

The question now arises, whether Jacob's posterity were all embraced in this covenant? If you read the history of the twelve patriarchs, you will not find any account of God's covenant being again confirmed to them. God did indeed bring Jacob's posterity into the land, agreeable to his promise to that effect (Gen. 15:13-16; 50:24, 25), but they were not parties to God's gracious covenant, made with Abraham, Isaac, and Jacob, neither of whom have inherited the land agreeable to promise (Acts 7:5; Heb. 11:9); it will not be surprising, therefore, if their "seed" have not possessed it, as Mr. Brooks says, in accordance with the covenant.

Now observe: when God brought the posterity of Jacob out of Egypt, he made the covenant of Sinai with them, or put them under the law, and their continued possession of the land was not guaranteed by the terms of the covenant—"to thee will I give it, and to thy seed FOREVER," which would have rendered it an "eternal inheritance;" but was conditioned upon their obedience. God says to them, "Ye shall therefore keep all my statutes and all my judgments and do them: that the land whither I bring you to dwell therein, spue you not out."—Lev. 20:22. "But if ye will not hearken unto me, and will not do all these commandments . . . but ye break my Covenant: I will also do this unto you, I will even appoint over you terror, consumption, and the burningague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it . . . and I will scatter you among the heathen," &c. &c.—Lev. 26:14, 15, 33. This is the *covenant* of which Paul says,—"When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the TESTAMENT (Gr. Covenant) which God hath enjoined unto you."—Heb. 9:19, 20. It is seen by these quotations, that the descendants or seed of Jacob, were not put in possession of the land under the same *covenant* which was made personally with their progenitors, Abraham, Isaac, and Jacob, but under another: "which my *covenant* they brake, should I have continued an husband unto them, saith the Lord?"—Jer. 31:32. But this is called the "first covenant," (Heb. 9:1). Why is this? I answer, Because it was the *first* which was carried into effect, as Abraham, Isaac, and Jacob only "sojourned in the land of promise,"

but "died, not having received the promises."—Heb. 11:9-13.

But did the *law* nullify God's *covenant* to Abraham and his seed? By no means! That *covenant* will yet be executed, and it is properly the "New *Covenant*," for it is the last to be executed. The apostle Paul says: "Brethren, I speak after the manner of men; Though it be but a man's *covenant*, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his *seed* were the promises made. He saith not, And to *seeds* as of many; but as of *one*, And to *thy seed*, WHICH IS CHRIST. And this I say, That the *covenant* that was confirmed before of God in Christ, the *law*, which was four hundred and thirty years after, cannot disannul, that it should make the *promise* of none effect. For if the *inheritance* be of the *law*, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the *law*? It was added because of transgressions, TILL THE SEED SHOULD COME TO WHOM THE PROMISE WAS MADE,"—i. e. Christ. And he adds: "If ye be Christ's, then are ye Abraham's seed, and HEIRS according to the promise."—Gal. 3:15-19, 29.

From this, it is plain "the seed of Jacob," the twelve tribes, were not embraced in the original *Covenant*, which was "confirmed of God in Christ;" but they have been under the *law*, and have broken that, and the land has " vomited them out." Do not understand me to deny that they were brought into the land according to a promise made to Abraham. This I confess; but they are not the *seed* who were referred to in the promise, "To THEE will I give it, and to THY *seed* forever." If so, it is plain that God has failed to redeem his promise, and his oath has failed; for they have not had the land "forever." Mr. Brooks admits that their possession has not corresponded to the terms of the promise, and looks for fulfillment in the "Future Age," and regards the natural seed of Jacob as the heirs.

Let us see what their prospects are in the light of God's word. It will be conceded that their hope of restoration by the *law* is groundless, and if they are restored at all, it must be under the "New *Covenant*." Does the New *Covenant* embrace "ALL ISRAEL," or rather all Israel's descendants,—the twelve tribes? No! for "the children of the flesh, these are not the children of God." To contend that they are parties to the New *Covenant*, is to contradict this; for the New *Covenant* says, "I will be their God." I presume no one will maintain the universal salvation of a people, when to some of them Christ said, "Ye shall see Abraham, Isaac, and Jacob in the kingdom, and yourselves thrust out," and yet some of the Millenarian interpretations amount to that when carried out legitimately.

"ALL ISRAEL shall be saved," is applied to the natural seed of Israel—notwithstanding the declaration of Paul, "All are not Israel who are of (Gr. *out of*, or *from*) Israel,"—"as it is written, there shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob, for this is my *covenant* with them when I shall take away their sins." Now who cannot see that if "all Israel" in that case refers to the natural posterity of Jacob, they must all have their sins "taken away" when Christ the Deliverer comes? But no one who reads Christ's denunciation of the Pharisees, and looks at their characters, can believe such a monstrous dogma.

Who are "ALL ISRAEL" then? Is it said, "The seed of Jacob who are alive at Christ's coming?" Paul says, Christ "will render . . . indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the JEW FIRST, and also of the Gentile, (for there is NO RESPECT OF PERSONS WITH GOD); . . . in the day when he shall judge the secrets of men by Jesus Christ."—Rom. 2:9, 10, 16. This interpretation cannot be true, therefore, as some Jews will not be "saved" when "the Deliverer comes to Zion."

Who are "ALL ISRAEL?" we ask again of our brethren who talk of *precise literalism*.

Not all Jacob's posterity of all ages—not yet all of that particular age when Christ comes!!

And here let me remark, that the "salvation" referred to cannot be frittered down to a mere temporal deliverance of Jews in the flesh. All through the epistle to the Romans, in which this passage occurs, the terms "saved," "salvation," &c., evidently refer to a higher salvation than the preservation of men in the flesh, and it looks to me like a derogation from Messiah's work so to apply this language.

Now as Christ will reward Jew and Gentile according to their works, "without respect to persons," and as the works of some Jews are and will be evil until Christ comes and "the times of the Gentiles be fulfilled;" they cannot ALL be saved. It is therefore absolutely necessary to seek another interpretation. Is there any condition stated anywhere in the Bible, upon which men may have their sins "taken away," or "blotted out," at the coming of Christ? As God is "no respecter of persons," the same conditions must apply to all men. Peter, preaching to the Jews, said, "REPENT AND BE CONVERTED, that your sins may BE BLOTTED OUT when . . . God shall send Jesus Christ, which was before preached unto you."—Acts 3:19, 20. This text is the key to all the obscurities in the passage in Romans 11:26, 27, and shows us that "all Israel" who are to be "saved," whose "sins are to be taken away," are those who *repent*, "or abide not in unbelief," which corresponds with the passage in Romans 9:6: "They are not all Israel who are of Israel;" and again, (Rom. 2:28, 29), "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

The upshot of the matter seems to be this; those descendants of Israel, who possess those characteristics, on account of which God gave Jacob that name, are "Israelites indeed;" and all Jacob's seed, who are properly "Jews," are those whom God can "praise." "Israel" was so called for his *faith*, and "Jew," or "Judah," signifies "Praise of God." All the men of faith of the Jews,—or indeed of all Jacob's seed according to the flesh,—are included in the "ALL ISRAEL" to whom the Deliverer comes, and whom he saves.

Any other hypothesis makes God a "respecter of persons," and teaches that Christ will not punish the JEW FIRST at his coming.

The blood of Christ is the blood of the *New Covenant*, this is applied for the remission of sins, and the final "blotting out" of sins is appropriately at "the day of judgment," when Christ comes as the "Deliverer." Now, what hope is there of an impenitent Jew? I cannot see any! Nor do I dare to hold out any hope to him.

But have we found the heirs of the promises made to Abraham's seed? The persons with whom the New *Covenant* will be made? I think we have in part,—viz., all the "holy seed" of Jacob's posterity (Isa. 6), and I add, all the "holy seed" of the Gentiles. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," is all sufficient to establish this point. This view makes the blood of the *New Covenant* equally available to all, and of precisely the same force in all cases.

Now, Mr. Brooks can have an ampler fulfilment of the promises to Abraham's posterity, by the salvation of "the holy seed" of his posterity, who have been scattered to the four winds, and into all nations. They will be gathered from the dead and living. All who are written in the Lamb's book will be gathered, and the ingrafted "wild olive branches," the *Gentiles*, will be associated with them; for nothing more is necessary to heirship to the promises, than that we be "CHRIST'S."

Observe a few facts illustrative of this subject:

1st. Abraham, Isaac, and Jacob have not possessed the land in accordance with the *covenant*. Of Abraham it is said, "God gave him none inheritance in it . . . but he promised to give it to him," &c.—Acts 7:5. "By faith he (Abraham) sojourned in the land of promise, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God . . . these all died in faith, not having received the promises."—Heb. 11:9, 10, 13.

At the time of the deliverance from Egypt, hundreds of years from the death of Jacob, the last of the three patriarchs to whom God made promise, God says to Moses: "I have also established my covenant with THEM (Abraham, Isaac, and Jacob), to give THEM the land of Canaan, the land of THEIR pilgrimage, wherein THEY were strangers."—Ex. 6:4.

2d. They can only inherit it in the resurrection state. Christ said to the Sadducees, that the language, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," which was used to Moses, after their death, proved the doctrine of the resurrection, as God was not "the God of the dead, but of the living."—Luke 20:37.

3d. All the men of faith spoken of in Hebrews 11, are represented also as dying without a fulfilment of the promise: "God having provided some better thing for us, that they without us should not be made perfect;" and this notwithstanding they dwelt in the land.

4th. These also must have a *resurrection* in order to inherit the land; for as they were men of faith, "They shall be blessed with faithful Abraham."

5th. They obtain the land under an "everlasting covenant;" as it is said, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be MY PEOPLE."—Ezek. 37:26, 27. This covenant is identical with the "New *Covenant*," and the Abrahamic covenant, which was not disannulled by the law.

6th. This New *Covenant* is not peculiar to the posterity of Jacob, called "Israel and Judah," nor does it embrace any of them, who do not avail themselves of the blood of Christ. There are some of the Jews who "count the blood of the *Covenant* wherewith they were sanctified (or reconciled to God) an unholy thing," and Paul asks: "Of how much sever punishment, suppose ye, shall he be thought worthy, than they who despised Moses' law, who died without mercy under two or three witnesses?"—Heb. 10:28, 29. "The Redeemer shall come . . . to them that turn from transgression in Jacob."—Isa. 59:20, 21.

7th. There are only two *covenants* referred to in this connection in the Scriptures, and the *Gentiles* are made joint partakers with the Jews, and on the same conditions, in the blessings of the *New Covenant*. "Tell me, ye that desire to be under the law (first covenant), do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are THE TWO COVENANTS; the one from the Mount Sinai, which giveth to *bondage*, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above (the city for which Abraham looked, 'whose builder and maker is God,' and which John saw come down out of heaven, when the *tabernacle* of God was with men,) is free, which is the mother of US ALL. . . Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born of the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, (Gentile Christians) we are not children of the bond-woman, but of the free."—Gal. 4:21-31.

All the attempts of Millenarians to prove that the natural seed are the proper heirs according to the *New Covenant*, are perfectly suicidal of all their own hopes, for they can only hope for salvation in "the Heavenly Jerusalem," which is the mother of us all. Such expositions, also, make the "bond-woman and her son" to abide, instead of being "cast out," and insist that the "son of the bond-woman"

(Jerusalem which now is, and is in bondage with her children,) shall be heir with the son of the free-woman; yea, more! that he shall be heir (of the land) to the exclusion of "the son of the free-woman!!!"

Will any Literalist deny that the *natural* seed are included by the children of the bond-woman? If so, no progress can be made toward convincing them; but Paul says, "The children of the flesh, or those 'born after the flesh,' these are not the children of God, but the children of the *promise* are counted for the seed (Rev. 9.) and as before quoted from Galatians, he adds, "We, brethren, as Isaac was, are the children of the *promise*!"

8th. Now one of two things must be affirmed by Millenarians. That Paul does not refer to the *LAND*, or that Paul is not a sound expositor. But that the inheritance of the land is referred to, is manifest, from "Jerusalem above" being mentioned as their mother, and the *New Covenant* associated with it, which secures them its eternal possession and inheritance.—Heb. 9:15.

9th. The other parties to the *New Covenant* should receive its blessings on the same condition as children—viz. in a resurrection, immortal state.

10th. The Lord Jesus told the Jews (who had the land under the first *Covenant*) that "the kingdom should be taken from them and given to a nation bringing forth the fruits thereof," not to *that nation again*.

11th. Isaia says, "The Lord God will slay thee (the Jewish nation,) and call his servants by another name, that he who blesseth himself in the earth may bless himself in the God of truth . . . for behold I create new heavens and a new earth . . . and Jerusalem a rejoicing and her people a joy."

12th. This Jerusalem is the city of Abraham, the "Jerusalem above," "the mother of us all." The Jews as a nation in the flesh are not its heirs—but those "born of the Spirit, Jews and Gentiles. The remnant, gathered are "the holy seed" of all ages, not the "seed of evil doers" at Christ's coming.—(To be continued.)

LETTER FROM ENGLAND.

DEAR BRO. HIMES:—As I am unable to labor publicly in the vineyard of the Lord, but through his great mercy have sufficient strength to write, permit me to address a few lines to the brethren and friends scattered abroad, through the medium of the "Herald." When this shall reach you the present year will be about closing, and its multitudinous scenes will be numbered with those annual revolutions which are past. In view of this solemn thought I would affectionately exhort every soul whose eyes may read its pages to settle their accounts with God, and see that their debt of sin be cancelled through the blood of the Lamb. It is through the long-suffering of the Lord that you have been spared until the present time, and doubtless but for the intercession of the Saviour who interceded for you, saying, "Father, spare," you would ere this have been cut down as a cumberer of the ground. You have been spared, but have you believed and obeyed? If you have not, O how solemnly awful is your present condition and the prospect before you! On the threshold of the last judgment, without a passport to the kingdom, and no hope of participating in its glories! STOP, CARELESS SINNER, STOP, and think! Trifle no longer with the Spirit of God—cause it not to take its everlasting flight. Enter not on the coming year in your present state—a rebel against God, and a rejecter of his Son. The Almighty seeks to save your soul, is desirous to cleanse and restore it, cause it again to bear the stamp of the Eternal Father, and reflect his glorious likeness;—while Satan is anxious to stamp it with the seal of hell, grasp its noble powers by his delusive allurements, and at length torment and destroy it. Thus two roads are before you—the broad and the narrow, in which will you walk? Two opposite influences are striving with you, to which will you yield? Two elements are before you, the "Fountain of the water of Life," and the "Lake that burneth with fire and brimstone,"—into which will you plunge? Do you prefer Christ or Satan, happiness or misery, life or death? My dear friend, decide at once whom you will serve; but as your earthly destiny hangs upon your choice, decide wisely.

"Now is the accepted time," and "all things are ready." God is willing to emancipate you from the power of sin, and break those slavish chains which have fettered your soul. "As I live, saith the Lord God, I have no pleasure in the death of him that dieth." He gave proof of his willingness to save by sending His only begotten Son, who bore your sins in his own body on the tree. The Lord laid on him the iniquity of us all, and therefore you must be included—"Behold the Lamb of God who beareth away the sins of the world!" The Saviour is anxious to save you. Can you not hear those soul consoling and encouraging words, "Come unto me all ye that labor and are heavy laden, and I will give you rest"? Come, let us reason together, though your sins be as scarlet, they shall be as wool, and though red like crimson, they shall be whiter than snow! The Holy Ghost is now striving with you, and with the Father and the Son, is desirous that you should lay hold on eternal life. "The Spirit and the Bride say, Come. And let him that is athirst come. And WHOSOEVER WILL, let him take the water of life FREELY." I beseech you, submit now to the mild sceptre of Jesus, receive the witness of His Spirit, rejoice in his great salvation, and enter upon the year 1851 with new hopes, glorious prospects—a child of God and heir of Heaven.

My Brethren of

soon be established, and perhaps, before the close of the coming year we may be changed from mortal to immortality—from suffering to glory, and exchange this sin cursed earth for the golden streets of the Holy City, New Jerusalem. Then let us take courage, and stand with our loins girded and our lamps burning, like unto men who wait for their Lord.

"Answer thine own Bride and Spirit!
Hasten, Lord, the general doom;
Promised glory to inherit,
Take thy pining exiles home."

All creation

Travails, groans, and bids thee come."

As time is so short, and the kingdom so near, it behoves us to lay aside themes of doubtful disputation, which profit not, with all questions which gender strife, and attend to our appointed work in presenting the hope of the Church, the sufferings of Christ, and the glory to follow, striving to prevail upon all believers to look for and love the appearing of the Saviour; and exert all our ransomed powers in endeavoring to bring those who believe not to a knowledge of the truth as it is in Jesus.

Earnestly desiring an outpouring of the Spirit of the Lord, and a revival of his work throughout our ranks, wishing the brethren and friends a happy new year, and one of great efficiency and extensive usefulness in prosecuting the work of the Lord, and desiring an interest in their prayers that I may, if consistent with the will of the Lord, be restored to health and strength, and ultimately, with them, share the felicities of the new heavens and earth.

I remain yours, in the true hope of the Church,
J. W. BONHAM.

Brighton, Dec. 6th., 1850.

ENDURE TO THE END.

[The following verses were published in the *Herald* of the 28th ult. The printer having made a mistake in the writer's signature, we re-publish them with the error rectified.]

Thou servant of Jesus, thy cup here below
Seems filled to its brim with earth's trials and woe;
Oh! lift thine eye upward, for God is thy friend,
He'll give grace sufficient to endure to the end.

What thou hast here suffered serves only to show
What our Saviour's disciples endured long ago;
Then fear not the shafts the wicked may send,
Cling thou to the cross—and endure to the end.

'Tis true thou hast suffered, thy friend proved a foe,
With whom you had walked to God's house to and
fro;

Bowed at the same altar—prayed God to defend,
And give you His grace to endure to the end.

And when that glad morning shall dawn on this
earth,

And fill all God's saints with unspeakable mirth,
Then lift thine eye upward, see Jesus descend,
To reward you, my brother, who hast endured to the
end.

Thou Saviour of sinners, our hearts, O, prepare,
To forgive all that wrong us, leaving them to thy
care;

And to thy great glory our strength we will spend,
Who once 'mid earth's trials endured to the end.

M. W. WELLMAN.

Extracts from Letters.

BRO. ABEL WOOD writes from Westminster (Ms.), Dec. 16th, 1850:

BRO. HIMES:—It is gratifying to see the late numbers of the "Herald" so free from personal controversy, that they may with propriety be handed to neighbors and friends to read; and I am gratified to learn, that care will be taken not to publish personal matters in the "Herald" in future. I can sympathize with you in the severe trials which you have passed through; but you have not been alone in the furnace. None of God's people ever did, or ever will, win the promised inheritance on flowery beds of ease. Christ's Church has always shone brightest when under deepest affliction and persecution. The same may be said of individual saints. The grating file is not more necessary for the polishing of metals than rough trials are to brighten grace in the Christian's soul. Those who are familiar with Bunyan's "Pilgrim's Progress," may learn from it many profitable lessons, to cheer them when passing through the furnace of affliction. Your severest trial forcibly reminded me of the combat that Christian had with Apollyon, who, after an unsuccessful effort, by hypocritical flattery, to persuade Christian to go back, and enlist in his service, straddled quite over the whole breadth of the way, and said, "I swear by my infernal den, that thou shalt go no farther,—here will I spill thy soul;" and throwing darts as thick as hail, he succeeded in wounding Christian a little; but by resisting the devil, (putting his trust in God,) he fled from him, and Christian went on his way rejoicing. God sustained him through the conflict, and he will sustain all his humble children through all their trials, while they live as pilgrims and strangers on earth, putting all their trust in him, and keeping out of the spirit of the world, and out of the spirit of themselves. I believe the cause in which you are engaged is God's cause. I do trust he has been with you, and still is with you, and I pray that he may be with you to the end.

BRO. JAMES DICKERSON writes from Manlius (N.Y.), Dec. 18th, 1850:

BRO. HIMES:—My confidence in the "Herald" is increasing, and my prayer is, that its enemies may see that they are kicking against the pricks, and repent of the sin that they have committed before it is too late. Now, brother, be careful, be vigilant, and prayerful, for the day of prosperity is often more dangerous than the day of adversity. You have nearly conquered in this battle, but think you that the enemy will give it up? I tell you, Nay, but he will assail

you from some other point, perhaps where you least expect it. I would exhort you, therefore, to be continually on the look-out; follow the directions of the Spirit; be meek, be humble, but be perceiving and vigilant, and the banner that you have so long and so faithfully held up will never fall. You may be allowed to rest, but God will see that your place is supplied. Therefore I would say, be stern and uncompromising, and the victory is yours.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

We are called upon to record the departure from our midst of another of our most valuable members. BRO. FREDERIC SCHMEDING, aged 65, departed this life on Dec. 26th, 1850, after an illness of nine weeks. BRO. S. was a native of Germany. He first emigrated to London, where, about forty years since, he was awakened to see his lost condition as a sinner, and was led to seek redemption through the blood of Christ, and found peace in believing. He was of a turn of mind which could not be satisfied to eat his morsel or enjoy his good things alone; but soon became an active member of the Stranger's Friend Society, where he found scope for his active benevolence in searching out the poor, sick, and friendless, relieving their wants, and pouring consolation into the wounded spirit. He united with the Wesleyan Methodists, and became an active and efficient member of society. He came to this country about thirty-five years ago, and united with the Methodist E. Church, of which he remained a useful and official member till 1843. When the doctrine of the Personal Advent of Christ and the Restitution was presented to his mind, he embraced them with his whole heart. And when the doors of the Church of which he was a member, and a trustee, were closed against the doctrine, by clerical action, himself, with two other trustees, left the Church, to sustain what they fully believed to be the truth of God. He could not remain where he believed the word of his Master was excluded. Although our brother had a deep and lively interest in the doctrine of the Second Advent, the Restitution, and the glorious personal reign of Christ on the renewed earth, and every fibre of his heart exulted in the inspiring thought, yet he never lost sight of the cross, nor suffered it to be eclipsed or obscured by vision of coming glory. The sufferings of Christ for the sins of the world, always melted his heart, and filled his eyes with tears of gratitude. Several of our last sacramental occasions were seasons of unusual interest. He spoke of himself and his unworthiness, of the atonement of Christ, his hope in the mercy of God through the blood of the Lamb, and his anticipation of the coming of Christ and the resurrection of the just. His soul was full, and utterance seemed almost choked. Nor was this an occasional theme. It was all in all with him; meet him where we might, it was first and last with him. In his intercourse with men, his example was most exemplary. He worked in an establishment where most were sceptical. But such was the influence of his precepts and example, that it was a rare thing for one of the men to give utterance to an oath or profane word; and when they did so far forget themselves, they were almost sure to go to him and apologize for it. Said a young man, an apprentice, who visited him in his sickness, "Mr. Schmeding, you have nothing to reflect upon on your sick bed, that you have not faithfully warned us, although I have not heeded the warning." No man was ever more universally beloved than he was by his fellow-workmen. In the sick chamber he had few equals, and it was his meat and drink to visit the fatherless and widow in their affliction. His patience and triumph in affliction were remarkable. And while tears choked his utterance, he said, when sufficiently calm, "These are not tears of sorrow, but joy. Jesus is my all. I long to depart and be with Christ. He has left an afflicted and suffering widow behind, who is also sustained by the same hope of eternal life through the blood of the Lamb." J. LITCH.

Philadelphia, Dec. 29th, 1850.

DIED, in Claremont, N. H., Dec. 25, 1850, MARY W. PARKER, aged 24. She embraced the Advent doctrine in 1843, and was a firm believer in the near coming of Christ. She loved the doctrine, and maintained her Christian integrity, we believe, by unwavering faith, and a firm reliance on the merits of Jesus Christ for salvation; and we never heard her express a doubt of her acceptance with God. Since her seventh year, she has lived most of the time in Holden, (except the last year she spent in Clinton,) with her aged grandmother, and by her amiable disposition and Christian character, which shone in her every-day walk, and many acts of kindness in sickness as well as health, she had become endeared to a large circle of friends, and will be long cherished in their grateful remembrance. Such was the nature of her disease, (typhus fever,) that after she was considered dangerous, nothing could be learnt of the state of her mind. May God grant that this affliction may be sanctified to her mother, brothers, and sisters, in whose midst she was permitted to spend a few of her last days here, and also to her friends here.

"How long shall death the tyrant reign,
And triumph o'er the just?" H. P.
Holden, Dec. 30th, 1850.

BRO. TIMOTHY P. FELTON, of this place, died in San Francisco, California, Oct. 3d, 1850, aged 43 years and eight months. His disease was dysentery. Bro. F. was converted in 1842, and joined the Methodist Church, in which he remained one year, when he embraced the doctrine of the Advent, in the faith of which he lived and died. He was a member of

the Advent Church in this place, and by all respected and loved. His family heard from him about four weeks before he died, and he was then in the enjoyment of the same blessed hope, which had sustained and comforted him in the midst of earth's ills, and we have no reason to doubt that he fell asleep in the Saviour, in whom he believed, and for whose coming he had long and anxiously waited. He has left a wife and one child, who need the prayers of God's waiting ones. Sister F. is remarkably sustained under this most afflicting allotment of Providence. May the time soon come, when land and ocean will be called upon to yield their long held prey to their triumphant Conqueror, is my prayer. L. OSLER.

Salem, Dec. 28th, 1850.

Conference at Auburn, N. Y.

The present condition of the moral and political world, admonishes us of the speedy consummation of the great scheme of GOD, as revealed in prophecy. The signs of the times portend the destruction of Antichrist and all the wicked, and the immediate establishment of GOD's universal and everlasting kingdom! These facts call upon us to put forth vigorous and untiring efforts for the conversion of souls to CHRIST, and the awakening of the professed Church of GOD, which still remains, to a great extent, in a state of lethargy in respect to the return of their LORD, and the momentous events connected with "that day." "The day of the LORD is near, it is near, and hasteth greatly;" and scenes of awful sublimity and glory will soon open upon an unthinking world and slumbering Church. What is the duty of those who "look for such things?" We have done something; much remains to be done, or few will be aroused and prepared for that day.

The importance of this work, and the necessity of united, vigorous efforts, and particularly the wants of the cause in this region, induce us to invite our brethren "of like precious faith" to meet together for mutual encouragement, and the furtherance of truth on these great questions, in the city of Auburn, N. Y., on the 15th of January, 1851, to continue four days. We wish to adopt more efficient measures, as GOD shall give us wisdom, to carry forward our great and good work.

We still regard the original doctrines of the Advent, as taught by our lamented BRO. MILLER, as sound and scriptural. Clear, easy to be understood, and powerful in themselves, they have been "mighty to the pulling down of the strong holds" of error, in which the world and the Church were entrenched on the subject of the Millennium. We have reluctantly laid our pioneer in the grave; but we shall not readily bury the precious truths which he was so successful in exhuming from their tomb, where they had reposed for ages. We cannot but regard the recent additions made by some to the ADVENT FAITH, as tending to encumber and embarrass its influence, and thus prevent its intrinsic harmony and beauty from being seen, and its power from being felt. We also regard the subtractions recently made from it, as the removing of so many pillars from the great superstructure of Prophetic Truth, thus destroying its proportions, and weakening its strength. Shall the Advent doctrine, in its plain, lucid, bold, and scriptural character, as originally preached, be abandoned? or shall it still be spread abroad? Since the commencement of our work, nearly every pillar of our faith has been attacked, and its truth denied, not only by those without, but by those WITHIN our ranks; and we have been compelled to defend the truth from domestic as well as foreign assaults, else we had been wholly disgraced, and the truth deplorably mutilated. We want this truth maintained, and desire to meet in mutual conference at Auburn the steadfast friends of "the faith once delivered to the saints," which the world derisively calls "Millerism," that we may unite together once more with strong hands and hearts, resolved to push the battle to the gate, and never surrender to the professed foes, or friends, of our cause, those truths for which we "have counted all things loss." We invite our beloved BRO. HIMES to meet with us, and aid us in our meeting. Having been a pioneer in the West, and having maintained the great Advent Doctrine at all times, we desire his aid and counsel at this Conference. All our ministering brethren, East and West, who sympathize with us, are invited to come, as also all our beloved brethren and sisters throughout this region. Come with prayerful hearts and willing hands, to take hold of the work with renewed vigor. Our beloved BRO. PINNEY, though prevented by his affliction from public speaking, will not fail, we trust, to be present, and aid us at least by his counsel. During the meeting, it is expected that a lucid exposition of the ORIGINAL ADVENT FAITH will be given. Let those who love "the old corn of the land" come up to the meeting!

H. L. SMITH, L. E. BATES,
L. D. MANSFIELD, J. L. CLAPP, Hoimer.
D. L. STANFORD, JNO. SMITH,
R. CURTISS, T. G. BRYCE,

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

JOSHUA V. HIMES,
LEMUEL OSLER,
BUTLER MORLEY,
O. R. FASSETT,
EZRAS CROWELL,
Committee.

Boston, Nov. 15, 1850.

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

H. STINSON, of Me.
I. C. WELLCOME, of Me.
N. HERVEY, " "
D. L. ROBINSON, of N. H.
H. PLUMMER, of Mass.
L. OSLER, " "
B. MORLEY, " "
D. L. JACKSON, " "
G. W. THOMAS, " "
D. BOSWORTH, " "
H. BUCKLEY, " "
J. S. RICHARDS, " "
A. HALE, " "
HENRY PERKINS, Me.
DR. N. SMITH, " "
T. HARLEY, " "
I. WRIGHT, " "

Ezra CROWELL, of Mass.
J. M. DANIELS, " "
I. H. SHIPMAN, " "
J. V. HIMES, " "
J. PEARSON, " "
O. R. FASSETT, " "
CHASE TAYLOR, " "
JONAS BALL, " "
O. D. EASTMAN, " "
P. HAWKES, " "
JOHN F. MILLIKIN, " "
JOHN SHAW, N. H.
W. H. EASTMAN, " "
R. HARLEY, Me.
N. SMITH, " "
S. TIBBITS, " "
C. GREEN, " "

E. PARKER, " "
P. B. MORGAN, " "
J. CROFT, " "
L. KIMBALL, R. I.

E. L. CLARK, " "
D. SMITH, " "
A. MERRILL, " "

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desirous works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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AUBURN, N. Y.—H. L. SMITH,
BUFFALO, " "
BRATTLEBORO, Vt.—B. PERHAM,
CINCINNATI, O.—JOSEPH WILSON,
DERBY LINE, VT.—S. FOSTER, JR.,
DETROIT, MICH.—L. ARMSTRONG,
EDDINGTON, ME.—THOS. SMITH,
GLENCLOUD, ANNAPOLIS, N. S.—ELIAS
WOODWORTH,
HOLLOWELL, R. I.—L. C. WELLCOME,
HARLIFORD, CT.—AARON CLAPP,
HEWELTON, N. Y.—W. D. GHOSHIN,
HOMER, N. Y.—J. L. CLAPP,
LOCKPORT, N. Y.—H. ROBBINS,
LOWELL, MASS.—E. H. ADAMS,
L. HAMPTON, N. Y.—D. BOSWORTH,
MELBONA, N. Y.—J. DANFORTH,
MILWAUKEE, WIS.—SAM. BROWN,
NEW BEDFORD, MASS.—H. V. DAVIS,
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THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 18,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found that it has been

THE ADVENT HERALD.

BOSTON, JANUARY 11, 1851.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be cut on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private*."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wish of our correspondents.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

POCKET HARP.—This contains *all* the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts.

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE RESTITUTION. Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, His Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

MY SAVIOUR; or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts.

THE LILY AMONG FLOWERS.—Price, 25 cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, but, trial, resurrection, ascension, and second coming, &c.—Price, 10 cents.]

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

ANSWERS TO INQUIRIES.

A correspondent propounds the following inquiries respecting 1 Co. 15 : 24-28, which we will reply to in their order :

1. "What end is here spoken of?"

Ans.—The consummation, the glorious result to which the promises of God and the hopes of Christians are directed—including the termination of Satan's dominion.

2. "What kingdom is delivered up?"

Ans.—The kingdom usurped by Satan, who is "king over all the children of pride"—the god of this world—the prince of the power of the air, who reigneth in the hearts of the children of disobedience. It includes all the kingdoms of this world, which are to become that of our Lord's. It is Satan's usurped dominion which is to be delivered. Prof. Mills translates the word rendered "delivered," *re-establish*. It is delivered, inasmuch as it is rescued from Satan, and "re-established to God, even the Father."—Mills.

3. "Who puts down all rule and all authority?"

Ans.—The Christ. He puts down, or subdues, all opposing rule, and all authority, which has so long existed in opposition to the rightful rule of Jehovah.

4. "Who reigns till all enemies are put under his feet?"

Ans.—The Saviour. As he reigns till all enemies are subjected, there will thenceforth be none to dispute dominion with him, so that "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

5. "What death is destroyed?"

Ans.—The death which is the last enemy that the saints will be subject to—even that over which, at the resurrection, they will exultingly exclaim,

"O Death, where is thy sting?"

"O grave, where is thy victory?"

It is destroyed then only as it respects its dominion over the saints.

6. "Who is excepted?"

Ans.—The Father, who put all things under Christ's feet.

7. "To whom are all things made subject?"

Ans.—To Christ. A full exposition of this passage will be found in our review of Prof. Bush on the Resurrection. (See *Advent Shield*, pp. 393-403.)

The same correspondent also asks the following: "We also wish to know whose soul was in travail, and who was satisfied."—See Isa. 53:11.

Ans.—The soul of the Saviour was in travail for the sins

of the world. The whole chapter is descriptive of his atonement for the sins of men. Fallen man could not restore himself to the favor of an offended God. Justice rendered it impossible for God to forgive the guilty rebels without a sufficient expiation for a broken law. There was, therefore, no hope for us had not One all-sufficient suffered in our stead. Consequently, Jesus, who, though in the form of God thought it not robbery to be equal with God, yet took upon him the form of a servant, and made himself of no reputation. He consented to be despised and rejected of men, to become a man of sorrows, and acquainted with grief. Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquity of us all. It pleased the Lord to bruise him, he hath put him to grief. For our transgression was he stricken. The Saviour trod the wine-press of the wrath of God alone. He made his soul an offering for sin. When he suffered in our stead, the Lord saw of the travail of Christ's soul and was satisfied. The demands of justice were fully met. The violated law had been amply vindicated. Stern justice no longer repelled the supplicating penitent. Mercy might now step in and intercede for him. Forgiveness might now be extended to him who before could know no pardon. Now God could be just, and yet justify those who accept of the mercy extended to them. By him God hath reconciled all things unto himself, so that the pleasure of the Lord shall prosper in his hand.

Thus was the Saviour made an offering for sin. And He who was pleased to wound him and bruise him, to lay on him the chastisement of our peace, to afflict him for our iniquity, when he saw the travail of his soul was satisfied, and accepted the expiatory sacrifice. And on the sufficiency of that atonement, the satisfaction there given, and our submission and acceptance of the free gift, our salvation depends.

Sermons of Rev. John King Lord, late pastor of the First Orthodox Congregational Church in Cincinnati, Ohio. With an Introductory Notice, by Nathan Lord, President of Dartmouth College. Boston: Perkins & Whipple. 1850. New York: M. H. Newman & Co.

This is a rare vol. of sermons, valuable both for the doctrines inculcated, and the rare traits of mind developed therein. Their author was a Millenarian, and was suddenly cut down in the midst of his usefulness by the cholera a year since. The N. Y., Independent thus speaks of the vol. The portion we have italicized, is an important admission respecting the tendency of the doctrine.

"It was not the fondness of parental love, nor the tenderness of parental grief, that led to the preparation of this volume, but the regard of a Christian teacher for views of truth long and ardently cherished, which were inculcated upon a son whose discriminating and logical mind could clearly apprehend, and whose fervid eloquence could earnestly enforce them,—views under which the character of that son was moulded, and his ministerial life was developed and made effective. That the hand of a father should have sketched the life and character of a beloved son with such evident impartiality, and with such a modest and conscientious deference to truth, is in the highest degree complimentary to his taste, his judgment, and his Christian principle. Differing as we do from the method of interpreting Scripture—especially its prophetic parts—which is commended in this volume, we must admire the spirit in which the discussion is conducted, and refrain from any attempt to controvert a theory broached in such a connection. To do this would be to argue not only against the deductions of a vigorous intellect, but against the most cherished memories of a wounded heart. We commend the introduction to the patient thought of all students of the Word of God.

"Dr. Lord judged wisely that the sermons of his son were worthy of being preserved in some permanent form, in accordance with the urgent request of the Church in Cincinnati, which had enjoyed his brief but most valued and successful ministrations. The sermons in this volume appear to have been selected with reference to the development and illustration of the views presented in the introduction. Some of them are models of homiletical composition; lucid in Scriptural exposition, cogent in reasoning, and powerful in the application of truth. The Millenarian view which Mr. Lord had embraced in its substance without its extravagances, certainly gave to his preaching an earnestness, a fervor, and a solemnity not often attained in the pulpit. We are persuaded that a thorough belief in a reigning and a coming Savior, and the habitual contemplation of the last things, would add great weight and impressiveness to the ordinary preaching of the Gospel. Some of the discourses in this volume are truly grand exhibitions of the moral government of God.

"As our eye has run over these pages, it has been bedimmed at the thought of that gifted mind and that pure and earnest spirit which was so early snatched away from earth, and whose strong and earnest convictions of truth find but inadequate expression through these leaden lips. We have seemed to see that faithful young pastor, in the midst of an epidemic, going through the plague-smitten streets, ministering to the sick and the dying, then returning to his home to lie down in the mortal embrace of the Pestilence. Christ came to him too early for the fond hopes of loving friends and an admiring people,—yet not too early nor too suddenly for his own trusting, expectant soul. The name and the discourses of John King Lord, like the name and the writings of William Bradford Homer, will be cherished in the memory of the Church, as rich and fragrant blossoms whose fruits shall be gathered in the Paradise above."

The Office.

We are sorry to be obliged to leave home without being able to settle our bills. After paying out all we could raise from all sources up to the first of January 1851, we come short of meeting our regular bills, over \$1100. We feel sad at this result, though from what has happened the last year, we expected it. In addition to the above, we owe \$872

of borrowed money, which is liable to be called for at any day.

Under these circumstances we are obliged to make a special call upon all indebted to us to make prompt payment. We hope that none who justly owe us, will be deluded into careless neglect by the *slanders* of those who have reported us as "rich," and therefore have no need of even our just dues. Bills will now be sent to all indebted over one dollar for the *Herald*, and all book accounts.

Sacred Chronology.

ANALYSIS OF SACRED CHRONOLOGY, with the Elements of Chronology, and the numbers of the Hebrew Text Vindicated. By S. Bliss. Boston: J. V. Himes. 1850.

"This brief epitome of the Chronology of the Scriptures, furnishes a large amount of useful information in respect to the times of the persons and occurrences that are mentioned in the Bible. After explaining the terms, and stating the principles of Chronology, the author gives, in a series, the dates of the patriarchs, judges, kings, prophets, and other important personages whose names occur in the Scriptures, and the chief events with which they were concerned.—While in the main he follows Dr. Hales, he has availed himself of the aid of other principal writers."—*Lit. and Theo. Journal*.

From the *Monitor & Messenger*.

"This small volume, put at a price which places it within the reach of every student of prophecy, is well worthy the attention of every Bible reader. It is considered by competent judges as an able and reliable work. It is a great assistant in studying the Historic and Prophetic Scriptures. Sometimes recorded events, or those recorded only in prophecy, are misapprehended for want of a knowledge of the dates. This volume is believed to contain most, if not all that is essentially necessary on Biblical Chronology, for a full and clear understanding of the Scripture, so far as it depends upon a knowledge of dates. To those who have not access, to the works of Dr. Hales, Archbishop Usher, and other large works, accessible only to few, this will prove a desideratum.

Visit to Maine.

Our late visit to Maine was of much interest to us, and we hope, to the saints generally to whom we proclaimed the good news.

The brethren in Newcastle extended to us a kind reception. Lectures were delivered at Sheepscot Bridge, Dyer's Neck, and Puddle Dock. The word was received, prejudice gave way on the part of many, and we hope to hear of good results. Brn. Stinson and Wellcome were present, and rendered their efficient aid.

Our visit at Hallowell was exceedingly interesting. We gave six lectures at Beman's Hall to very good audiences. The brethren there are true and whole hearted. Our prayer is, that Dr. Smith, who stands as a pillar of the church in that place, and others, may be encouraged to maintain their position firm unto the end.

A Sabbath at Home.

Last Sabbath we had the pleasure of being with our beloved flock in Chardon-street. It was a solemn and precious season. Bro. Hale assisted in the administration of the Lord's Supper, of which about one hundred happy saints partook. It was truly a blessed season.

It is with deep feelings of gratitude to God that we say, that the little church which the Lord has planted here for the defence of the truth, is still shining as a lamp in a dark place, and we doubt not will continue to do so until the day shall dawn. Peace dwells in our midst; faith in the Lord Jesus Christ, and fellowship one with another, mark our little flock. Most of the time during our absence, the church enjoy the labors of Bro. Fassett, whose efforts to dispense to them the bread of life are much appreciated.

To Correspondents.

R. ROBERTSON.—Your kind and interesting letter was duly received, as also the bill of accounts. The papers of which you speak are received regularly. We shall write to you soon.

Mrs. S. WILLIAMS.—Will come the first opportunity.

J. H. THOMAS.—We send.

JOSEPH SEAVEY.—We still send. You must do the best you can. Will send some one when practicable.

E. L. CLARK.—Shall arrange to visit you on our return from the West.

N. WOODBURY.—Vocalist sent by mail free,—do all you can for its introduction there.

Mr. Miller's Life.

Has been delayed by unavoidable circumstances. And we find that the friends all abroad are not disposed to take it in single numbers. They say when it is finished they will take the volume. Now the very reason why we proposed to publish it in numbers, was because we had not the means to get out the volume entire. So we must now either delay, or go on with the whole volume. This we shall endeavor to do, as soon as able.

Bills.

We have delayed sending out bills, not wishing to do so at all if we could avoid it. But we have not heard from a large number. We know that some find it difficult at times to comply with our calls; of course we can find no fault with such. But there are many who do not have this excuse,—negligence being their only reason. Come, friends, wake up!

OUR FRIENDS, who have written us from all abroad in reference to the state of the cause, and for us to visit them, &c., will be served in turn, according to our best ability. Many thanks to them all.

"The Spirit World."—Such is the new name of the paper published by La Roy Sunderland, before called the *Spiritual Philosopher*. We hope to get time soon to show, that the theology communicated by these spirits, is not such as the Bible would lead us to expect from good spirits.

We would apologize to the subscribers of the children's paper, for failing to issue the number now due at the proper time. We shall endeavor to have it out by the last of the month.

BUSINESS NOTES.

B. E. M.—You are credited to No 482, for \$1 sent June 22. P. Ryan.—We have none of that book, and beside, it being bound, cannot be sent by mail. What shall we do with the money?

G. W. C.—However good poetry may be, we do not consider it good taste to put an obituary remembrance only under its proper head.

M. Starr.—We have mailed E. L. Chapman's paper to St. Louis regularly—cannot tell why site does not receive it.

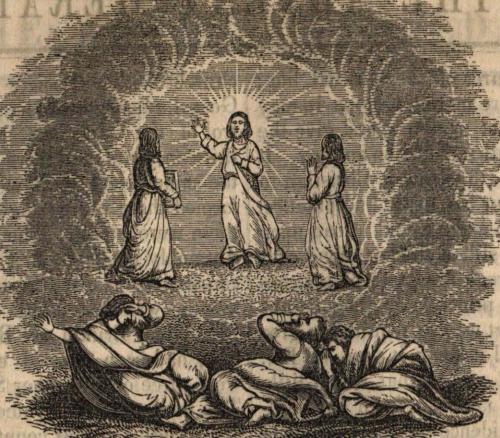
E. Ayres.—Your paper was ordered to be sent to Chicopee Falls, not Cabotville. It is now changed to Granby.

T. O. Smith.—You are credited \$1, paid to J. V. H. at Bristol camp meeting, and the \$1 now sent pays to No. 508.

A letter, enclosing \$2, dated Granville, Dec. 30, 1850, has been received without any signature. As we know neither the writer's name, nor the state and county in which he lives, we are unable to place the money to his credit till

ADVENT

HERALD



Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, JANUARY 13, 1851.

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GOOD TIDINGS OF GREAT JOY.

BY REV. J. G. LYONS, LL. D.

O! sweep the loud harp's tuneful strings,
Break forth, like song-birds after showers,
To tell how He—the King of kings—
Came to this ruin'd world of ours:—
If angels beam'd on Judah's hills,
And bid those watchers then rejoice,
Shall we, whose ears that message fills,
Mock with cold hearts the sacred voice?

When He—the Son of God—was born,
We walked in darkness far astray,
But, fair as Greenland's arctic morn,
He chas'd our long drear night away:
His head that manger cradle press'd,
He toiled and suffered many a year,
To give the fainting nations rest,
To dry the mourner's bitter tear.

Who, who, that ever breath'd on earth,
Bard, prophet, hero, saint, or sage,
Gave cause like this for righteous mirth,
To men of every clime and age?
O! it were shameful and unwise
Before those waning lights to fall,
Yet look with cold and careless eyes
On Him—the Central Sun of all.

Go, tell the trembling slave of guilt;
Whose breast is sad, whose eye is dim,
That Just One's sacred smile was split,
To win back Heaven's lost smile for him.—
All, all may join his glorious bands,
In that fair world of light and bliss,
Who keep his pure and high commands,
With meek and faithful hearts, in this.

The Earth,

Its Curse and Regeneration.

(Continued from our last.)

If the utterance of Nature in its external frame be so articulate and universal in behalf of a world without the Curse, not less indelibly has the same hope been inscribed upon the Inner Man of all ages, even in the sultriest climes, and most parched seasons of our history. Millions have walked among the ruins of Earth as the Arab saunters among the colums of Baalbec, without a thought either of what is beneath, or beyond,—past, or coming. But the general spirit of mankind has rather been like that of the restless Hebrew, who never wails around the fragments of his Temple without anticipating the better day, when these same foundations shall bear a structure worthier of God, than his fathers saw. Among every people, and at all periods, the anticipation has existed of an æra peaceful and resplendent, as Earth enjoyed in its first and only spring. And whilst philosophers demonstrated it, poets wove it into their song, and the legend went forth among Greeks and Romans—was welcomed alike in Egypt and Chaldæa, and was not more the creed of the learned, than the tradition of the multitude. Theopompos of Chios describes "a holy city, much spoken of in Phrygia," the inhabitants of which should never be sick, nor poor, and with whom the gods would mingle. Plato, too, spent his days in devising a scheme for "accelerating the advent of the golden age." The Persian embodies in his religion the hope of a day when all evil shall be unknown. The Hindoo calls the present age Kali-yugam, which is the last and the worst; but the Kreatha-yugam, "the age of universal happiness, is fast approaching, though first there must be a general destruction of the present state of things." And what are the vaticinations of perfectibility, which, from time to time, we hear in our own day, but the poetic reveries of Asia Minor, Greece, and India, re-echoed by hearts which almost instinctively feel that this Earth shall renew its youth? The existence of God, and the immortality of the soul, may be the strong guesses of a sanguine mind. But neither the Resurrection of the Body, nor the Regeneration of the Earth, have analogies to suggest or sustain them; and so we cannot doubt that wherever such hopes are found, they either are leaves severed from

a tree of knowledge which grew before the Flood, or are longings kindled in all hearts by that God who will never bid us thirst without leading us to the spring where we may drink.—Certain, at all events, it is, that from early times the hope we speak of glittered on the edge of darkness, and just as the sun of revelation rose along the firmament, the more fully was the assurance, which at first only throbbed in the feeble pulse of desire, developed and proclaimed.

In Acts 3:21, we are told that "a Restitution of all things" has been predicted "from the beginning of the world." And accordingly, we find in Genesis 5:29 a prophecy given to Lamech in connexion with the birth of Noah.—And in Job 19:25, we find that saint looking forward to that day when Christ would stand upon the Earth. And in Heb. 11:10, we find that Abraham was promised a city built by God.—And by Jacob's vision, Gen. 28:12, as interpreted by John 1:51, we find that even the land where he lay would again be trode by angels. And in Psa. 115:6, we find David exulting that God has given Earth to man. And in Isaiah 65:17, we find a specific prophecy of new Heavens and a new Earth. And in Eph. 1:14, we find Paul alluding to Earth as a purchased inheritance.—And in Rev. 21:5, we find Him who sitteth on the throne declaring, "I make all things new."

Therefore, "by the mouth of all his holy prophets since the world began," God has testified that this Earth is not to be ground into dust, or blown off in vapor—a star to-day, a shade tomorrow; but as designed for man, and purchased by Christ, it shall be renewed. Peter, no doubt, intimates that "the Earth shall be dissolved"—that "the very elements shall melt." But if we compare what is said of the deluge (2 Peter 3:6,) with what is said of the Last Fire (vers. 10, 12,) we will see that the language is only equivalent to Paul's terms in Heb. 12:27, and can by no means justify the idea of erasure as the doom of this world. Of the deluge it is said, "the world was thereby utterly destroyed;" yet was it not annihilated. With regard to the Last Fire, however, the term used represents it only as "unloosing" the bands, and "melting" the substance of the Earth, as one does when he releases gold from its ore, and runs it into another mould by heat. At the flood, judgment smote this solid fabric, and reached "the heavens," where are "the elements." But ruin was forthwith covered up by restitution. And even though in like manner devouring flames lick round and round this globe, and fear not to climb the heights above, and every clasp and ligament shall be unfastened, until not one stone remains upon another, yet out of all this heaving uproar shall ascend a fairer world, and yet the same. For let us note the expressions used to signify the change.

"Restitution of all things" (Acts 3:21,) is one, and it just denotes that all things shall regain their first position. When the heavenly bodies have finished their cycle, and are come back to that point in the firmament whence they began their march—this is designated, by classical writers, "the restitution of the stars," because now their parallax is the same as when they started. And so, when after its cycle of shocks, and aberrations, and disappointments, this earth shall find its way back to the point from which it was driven by the fall, and every thing is seen as when the first sun burnished its groves, and lakes, and mountains,—this shall be its "restoration."

In Matt. 19:28, our Saviour characterizes the change yet to be effected upon the earth by the still more expressive term REGENERATION, and this gives us a further view of the unfulfilled mind of God. For the reference of the word to a soul we are well acquainted with, and nothing can be deeper or more essential—consistent with unimpaired identity—than the change effected by spiritual regeneration. It is the same substance as was put into the crucible which is drawn forth, when we are "born again," and yet a new man is the result. Even so with this creation of ours. The metal is not merely polished in the end, neither is it destroyed, but it is decomposed through all its

elements, with a view to a new organization.—Corruption is untwisted from the man by regeneration, and a principle inserted that will resist assault and remain ignorant of decay. In like manner, all that is corruptible, and corruption itself, shall be evicted from the soil we tread, and a robust and abiding economy of life substituted by regeneration. First of all, the soul, so fallen, is regenerated according to its capacity and powers. Then the body, which contains this regenerated soul, though now it be so disabled, shall, according to its nature, and in all its members, be regenerated likewise; whilst, in the end, even as the regeneration of the body is required and made sure by the regeneration of the soul, the regeneration of all the elect, in soul and body, will call for, and be followed by, the regeneration of the earth itself.

A final term is employed by Peter in Acts 3:19, to designate the change we are speaking of; and it is one which seems to intimate the end of the restitution and regeneration in rest. The expression alluded to is, REFRESHING, as we have it given in our translation, but which is, perhaps, rendered with greater correctness, rest. It strongly suggests the idea of sorrowful and oppressive toil as the doom of the world at present, and gratefully points to the Sabbath the earth shall enjoy one day, when its present burdens all removed, it shall again breathe freely, and enjoy the cool of eventide after its sweating labors in the day of its curse.

In those three expressions now quoted we have the broad outline of what is yet to be done for the earth; and this might have been sufficient to sustain our hope until the winter was past. But the scene has been laid out over and above in full and graphic detail. For, by Isaiah 30:26, where the light of the sun, it is predicted, shall be sevenfold, we can confidently apprehend a change upon our atmosphere and climate. From the language of the same prophet in chap. 35:1, with regard to the blossoming of the wilderness, it is plain that we are to infer the coming fertility of earth over all its wastes. And does not that passage in Isaiah, chap. 65:20, which asserts "that to die under a hundred" will be the token of God's displeasure, show that the power of death is greatly limited over the race of Adam, though the prediction of chap. 33:24, as to the health of the ransomed indicates the full cessation of mortality in the end. Let us look also to Isaiah 11:6, and we shall see how ferocity is yet to be banished from the animal tribes, and kindness become the law as well of beast as of man. Physical changes seem likewise to be announced upon the very structure of earth, when it is said in Rev. 21:1, "There was no more sea;" and in Isa. 11:4, "Every valley shall be exalted, and every mountain made low;" and in Zech. 14:4, "the Mount of Olives shall cleave in the midst, and there shall be a very great valley." In Micah 4:3, we read the triumph of charity and union instead of war, and hatred, and discord. And are we not permitted to conclude from Matt. 13:43, that the nation of the Lord shall dwell on the scene of harmony and loveliness, and rule the kingdom that has been won?

From this sketch, though brief and compressed, it is manifest that, like the leprosy house, this world shall not only be scraped and pointed, but taken down and rebuilt. Yet, like the temple in the days of Hezekiah, being thoroughly purged, holy worshippers will throng its floor, and serve God with exceeding joy. The rest of the Sabbath shall lie bright on land and sky. The type of Canaan shall be more than realized; and we shall know at last what was predicted by the feast of tabernacles.

Many questions, perplexing, if not insoluble, may indeed be raised in connexion with these points. But, as in the truth of the Resurrection, we undertake to show only what God says he will do—not how he means to do it, so we limit ourselves in the relative truth of the regeneration. Never did Epictetus deliver a wiser aphorism, than when he told his disciples, "to take things as their eye saw them, not as men spoke of them—for not things, nor truths," said he, "is it which disturb mankind; but

opinions about things or truths, are what make all controversy." And it is vain for us to expect satisfaction in prophetic inquiry, until we shake ourselves free from the speculations of men, and cling, in resolute simplicity, to the testimony of God.

It is lamentable to notice how commentators exert their ingenuity to neutralize or reverse the obvious import of the Divine Record as to the subject now before us, and deny the real meaning of those passages we have quoted at the very time they indicate by some casual remark, that they possess the cypher with which they could rightly interpret the entire hieroglyphic. In his paraphrase of Isaiah 30:23, Fraser allows that "the rain" which is there promised is "a temporal blessing," and means "seasonable showers." "The oxen," too, of verse 24, he explains of "the cattle employed in tillage." And when it is predicted at verse 25, "that there shall be upon every high mountain, streams of water," he favors the idea that it is a promise of fertility to the high hills, which, in time past, have been barren. Nevertheless, when he comes to verse 26, in which it is said, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold," he holds that the language is entirely figurative—and means that "the knowledge of Divine things shall be more diffused than at any former period." Again, in his interpretation of chap. 11:6, he is satisfied with saying, that "Messiah will subdue the violent passions of men by which they resemble wild beasts." That passage, too, in chap. 33:24, "the inhabitant shall not say, I am sick," he renders, every member of the true Church shall be free from spiritual maladies." And "the new heavens and earth" of chap. 65:17, he makes "a moral renovation of rulers and subjects." This, however, is not to walk in the light of God, but in sparks of our own kindling—and to turn revelation into a hopeless riddle.

Let us now, however, ascertain, as the last branch of this subject, what Scripture unfolds as to the Means and Date of our world's regeneration; and here, with especial assiduity, must we follow "the sure word of Prophecy," if we are not wholly to lose ourselves in a sea of dreams.

Sanguine philanthropists, as well as philosophical libertines, have dreamed of the Earth outgrowing its infirmities, and restoring itself by its inherent resources. Fondly have they speculated upon the progress of Science, as the march of regeneration; and their delusive hope is, that steam will yet subdue the elements, and chemistry unearse the soil. "The art of husbandry" (says Samuel Hopkins, vol. 2, 71), "will be greatly advanced, and men will have skill to cultivate and manure the Earth in a much better way than ever before—so that the same land will then produce much more than it does now. In this way, the Curse which has hitherto been on the ground, will be in a great measure removed. There will be, also, great advances made in all those mechanic arts by which the Earth will be subdued, and all the articles of life will be made in a much better manner than now. Ways will be found out to cut rocks into any shape, and to remove them from place to place, with as little labor as that with which they now cut and remove the softest wood. That art by which they removed great stones, and raised them to a vast height, when they built the pyramids of Egypt, and the Temple of Jerusalem, is now lost. But this art may be revived in the Millennium, and then, in a literal sense, the valleys shall be filled, and the mountains and hills be made low, to render travelling more convenient. When all those

things are considered, it will appear evident that, in the days of the Millennium, there will be plenty of all the necessities of life to render men more easy and comfortable. And it will not then be needed for any man or woman to spend the greatest part of their time in labor to procure a living. It will not be necessary for each one to labor more than two or three hours a day, and the rest of their time will be spent in reading and public worship. Large tracts

now covered with water, caves, and arms of the sea, may be drained, or the water shut out by banks and walls, as in Holland, and this will enlarge the Earth. It will be easy for the most learned to determine what is the best language to be adopted universally, and that language will be taught in all the schools. Ways will be invented to learn children to read this language with propriety, and spell it with correctness, in much less time than now. Ways may be invented like short-hand, by which it will be easy to communicate ideas to them who live at a distance. There will be no need of translating books. Many hundreds of thousands of copies will be cast off by one impression. And the Bible, one of which, at least, every person will have, by printing such a vast number of them at once, may be afforded much cheaper than now."

Such is the means on which the great majority of Christians would rely for the regeneration of our Earth, and which they deem amply sufficient for bringing in the Millennium. But, granting that the means were inadequate to the result which is anticipated, a regeneration of Earth on this basis would not answer the end in view—for if a man, who brought the Curse on Earth, retrieves it from the Curse, then man is his own redeemer—and if the usurper be expelled, yet the rebel is exalted.—(To be continued.)

The Saints Unknown in this World.

Out of the millions of mankind that spread over the earth, in every age, the great God has been pleased to take some into his own family, has given them a heavenly and divine nature, and made them his sons and his daughters. But he has set no outward mark of glory upon them; there is nothing in their figure or in their countenance to distinguish them from the rabble of mankind. And it is fit that they should be in some measure unknown among their fellow-mortals; their character and dignity is too sacred and sublime to be made public here on earth, where the circumstances that attend them are generally so mean and desppicable. Divine wisdom has appointed the other world for the place of their full discovery; there they shall appear like themselves, in state, equipage, and array becoming the children of God and heirs of heaven.

Their blessed Lord himself, who is God's first-born Son, was a mere stranger, and unknown amongst men; he laid aside the rays of divinity and the form of a God when he came down to dwell with men, and he took upon him the form of a servant. He wore no divine majesty on his face, no sparks of godhead beaming from his eyes, no glaring evidence of his high dignity in all his outward appearance. Therefore the world knoweth us not, because it knew him not. But he shall be known and adored when he comes in the glory of his Father with legions of angels, and we know that when he shall appear, we shall be like him. The life of the saints is hidden with Christ in God. But when Christ, who is their life, shall appear, they also shall appear with him in glory.—1 John 3:1, 2; Col. 3:3, 4.—In that day they shall stand forth before the whole creation in fair evidence; they shall shine in distinguished light, and appear vested in their own undoubted honors. But here it seems proper there should be something of a cloud upon them, both upon the account of the men of this world, and upon their own account too, as well as in conformity to Christ Jesus their Lord.

First, upon their own account, because the present state of a Christian is a state of trial. We are not to walk by sight, as the saints above and angels do; they know they are possessed of life and blessedness, for they see God himself near them, Christ in the midst of them, and glory all around them. Our work is to live by faith, and therefore God has not made either his love to us or his grace in us so obvious and apparent to ourselves, as that every Christian, even the weak and the unwatchful, should be fully assured of this salvation. He has not appointed the principle of life within us to sparkle in so divine a manner as to be always self-evident to the best of Christians, much less to the lukewarm and the backslider. It is fit that it should not be too sensibly manifest, because it is so sensibly imperfect, that we might examine ourselves whether we are in the faith, and prove ourselves, whether Christ, as a principle of life, dwell in us, or no.—2. Cor. 13:5. While so many snares, and sins, and dangers attend us, and mingle with our spiritual life, there will be something of darkness ready to rise and obscure it, so that we may maintain a holy jealousy and solicitude about our own state, that we may search with diligence to find whether we have a divine life or no, and be called and urged often to look inward.

This degree of remaining darkness, and the doubtful state of a slothful Christian, is sometimes of great use to spur him onward in his race of holiness, and quicken him to aspire af-

ter the highest measures of the spiritual life; that when its acts are more vigorous it may shine with the brightest evidence, and give the soul of the believer full satisfaction and joy. It serves also to awaken the drowsy Christian to keep a holy watch over his heart and practice, lest sin and temptation make a foul inroad upon his divine life, spread still a thicker cloud over his best hopes, and break the peace of his conscience. Though the principle of grace be not always self-evident, yet we are required to give diligence to make and to keep it sure.—2 Pet. 1:10. And as it was proper that every little seed of grace should not shine with self-sufficient and constant evidence on the account of the Christian himself, so, secondly, it was fit that their state and dignity should not be too obvious to the men of the world, that they might neither adore nor destroy the saints. A principle of superstition might tempt some weaker souls to pay extravagant honors to the Christian, if he carried heaven in his face, and it were visible in his countenance that he was a son of God. On the other hand, the malicious and perverse part of mankind might imitate the rage of Satan, and attempt the sooner to destroy the saint.

This was the case of the blessed Paul. When he had wrought a miracle at Lystra, and appeared with something divine about him, when he healed the cripple by a mere word of command, the people cried out with exalted voices, "The gods are come down to us in the likeness of men;" immediately they made a Mercury of St. Paul, they turned Barnabas into Jupiter, and the priest brought oxen and garlands to the gates to have done sacrifice to them; this was the humor of the superstitious Gentiles. But in several of the Jews their malice and envy wrought a very different effect; for they persuaded the people into fury, so that they stoned the blessed Apostle, and drew him out of the city for dead.—Acts 14.

Thus it fared with our Lord Jesus Christ himself in the days of his flesh: for the most part he lived unknown among men, he did not cry nor make his voice be heard in the streets; but when he discovered himself to them on any special occasion, the people ran into different extremes. Once when the characters of the Messiah appeared with evidence upon him, they would have raised him to a throne and made an earthly king of him.—John 6:15. At another time, when his holy conduct did not suit their humor, they were "filled with wrath, and led him to the brow of a hill to cast him down headlong."—Luk 4:29. Therefore our blessed Lord did not walk through the streets, and tell the world he was the Messiah; but by degrees he let the characters of his mission appear upon him, and discovered himself in wisdom as his disciples and the world could bear it, and as the Father had appointed.

Let us imitate our blessed Lord, and copy after so divine a pattern; let our works bear a bright and growing witness to our inward and real Christianity. This is such a gentle sort of evidence, that though it may work conviction in the hearts of spectators, yet it does not strike the sense with so glaring a light as to dazzle the weaker sort, who behold it, into superstitious folly; nor does it give such provocation to the envy of the malicious, as if the saints had borne the sign of their high dignity in some more surprising manner in their figure or countenance.

I might add also, there is something in this sort of evidence of their saintship, that carries more true honor in it, than if some heavenly name had been written in their forehead, or their skin had shone like the face of Moses when he came down from the Mount. It is a more sublime glory for a prince to be found amongst the vulgar in undistinguished raiment, and by his superior conduct and shining virtue to force the world to confess that he is the son of a king, than to walk through the rabble with ensigns of royalty, and demand honor from them by the mere blaze of his ornaments.

Monthly Concert.

We give the following article from the *Traveller*, on account of its statistics—showing the probability of the world's conversion:

The usual Monthly Concert of Prayer for Foreign Missions, was omitted in several of the churches on Sunday evening, and a general meeting was held at Park street Church, suited to the beginning of the year and of the half century.

Rev. Dr. Anderson occupied some thirty or forty minutes in a statistical statement showing the present religious condition of the world, in contrast with its condition at the beginning of the present century. This was given under a view of the nature and extent of the visible movement—the evangelical means in existence for the world's salvation—the working power of the Church.

Fifty years since, there was nothing of the missionary spirit which now exists in the

churches. The Society for Propagation of the Gospel among the Indians, now under the control of the Unitarians, had been in existence thirteen years, and there were two Societies for the same object in New York, which had been formed three years; the contributions by all of them were small. The Presbyterian General Assembly made its first appropriation for the conversion of the Indians in 1803, and the amount was only \$200.

In Great Britain the Baptist Missionary Society had been formed eight years, and there were three or four other Societies still younger. The total sum contributed by all of the missionary societies in that country at the present time is \$4,000,000—then it was but \$20,000. The English Society for the Propagation of the Gospel was nearly one hundred years old, yet its contributions were of little amount.

In this country the Tract Society had its origin in a movement begun in 1799; and the Bible Society was formed in 1804.

Dr. Anderson classified the various evangelical denominations under five divisions, as follows: Congregationalists, 200,000 church members, with a population of 1,500,000; Presbyterians, 700,000 church members, and 4,500,000 population; Baptists, 700,000 and 4,000,000; Episcopalians, 100,000 and 800,000 people; Methodists, 1,200,000 and 5,000,000—making a total of three millions of church members and fifteen or sixteen millions of people. For convenience, these divisions might be reduced to two; the first, including Congregationalists, Presbyterians, and Baptists, which may be called the Congregational family, the people being predominant in ecclesiastical affairs, embrace 18,000 churches, 17,000 ministers, one and a half-millions of members, and a population of ten millions; the second, including Episcopalians and Methodists, which may be called the Episcopal family, the voice of the clergy being predominant in ecclesiastical affairs, has 11,000 churches, 6000 ministers, one and a half millions of members, and six millions of people.

In the department of Home Missions, these divisions expend in the support of the Gospel, including Tract, Bible, Sunday School, and labor for seamen, \$760,000 annually; in the last year for building churches, \$2,500,000; for the support of 17,000 pastors and 1500 missionaries, a sum sufficient to make a total of a little short of \$9,000,000. Deducting the amount paid by those who were not members of churches, and the average would not be above \$2 per each member.

In Foreign Missions, the first, or Congregational division, contributes \$620,000, and the Episcopal \$60,000; adding \$60,000 for foreign tract distribution, and the total is \$740,000—an average of twenty-five cents to a church member, or five cents each to the population under the ministrations of these churches. These facts would seem to show that there was little danger of drawing severely upon the revenues of the country.

These results furnished two subjects for remark, which were briefly dwelt upon—the amount of means contributed, in comparison with what might be done, and the labor accomplished, compared with the labors of fifty years since.

To add to the completeness of the view, and to show the contributions of the same class of Christians in Great Britain, it was added, that those who may be classed as the Congregationalists,—the Congregationalists, Baptists, and Independents,—contribute for Foreign Missions \$2,000,000, or three times the sum contributed in this country. The contributions for the Home Missions are within a few thousand dollars of the sum contributed here. Yet the Congregational class in Great Britain are far less in number and ability than in this country.

To narrow the view still further—there are in Boston fourteen Orthodox Congregationalist churches, with 4654 members, and a population connected with them of 20,000. The contributions last year for Foreign Missions, including the American Board, American Missionary Association, and the Christian Alliance, were \$19,000; Home Missions, \$12,936; Bible Society, \$2932; Education Society, \$1223; making a total of \$36,091. Of the foreign contributions, \$17,132 were to the American Board. The total contributions at the Monthly Concerts were \$1456, being \$200 more than the previous year. The receipts of the Board for the five months of the present financial year amount to little more than \$92,000—an increase of about one hundred dollars a month.

In conclusion, Dr. Anderson stated that the wants of the Board were largely increased the present year, and urged the importance increasing the contributions of the city churches, from its effect on the country. This was made more important from the consideration that the main reliance of Foreign Missions was upon this country and Great Britain, but \$300,000 being contributed on the continent of Europe for that object.

Rev. Mr. Foster, of Suffolk street Church, followed in a short address upon cultivating a

greater spirit of benevolence, and upon the encouragement afforded of the prevalence of Christianity from the results of the last fifty years.—In that space of time there had been fifty millions of Bibles printed and distributed, and the Romish priests had diminished nine hundred thousand.

Rev. Mr. Kirk addressed the audience upon the question—Where are we in the world's history? In answering it he thought the greatest encouragement existed for Christians to labor for the world's conversion. After taking a view of the removal of the various obstacles which had been in the way, he concluded by urging that this was a time for larger views of things—for greater efforts, sympathies, more money, and larger faith.

Gems from Samuel Rutherford.

1. A land that has more than four summers in the year—what a singing life is there!—There is not a dumb bird in all that large field, but all sing and breathe out heaven, joy, glory, dominion, to the High Prince of that new-found land. And verily the land is sweeter that He is the glory of that land.

2. Oh how sweet to be wholly Christ's, and to be wholly in Christ—to dwell in Immanuel's high and blessed land, and live in that sweetest air, where no wind bloweth but the breathings of the Holy Ghost;—no sea nor floods flow but the pure water of life that floweth from under the throne and from the Lamb,—no planting but the tree of life, that yieldeth twelve manner of fruit every month. What do we here but sin and suffer? Oh, when shall the night be gone, the shadows flee away, and the morning of the long, long day without cloud or night dawn? The Spirit and the Bride say, "Come!" Oh, when shall the Lamb's wife be ready, and the Bridegroom say, Come?

3. As holy walking is a duty coming from us, it is no ground of true peace. Believers often seek in themselves what they should seek in Christ.

4. Your heart is not the compass that Christ saileth by.

5. The gospel is like a small hair that hath no breadth, and will not cleave in two.

6. Often in us complaining is but an humble backbiting and traducing of Christ's new work in the soul.

7. Make meikle (*Scottice, much*) of assurance; it keepeth your anchor fixed.

8. The law shall never be my doomster by Christ's grace; I shall find a sure enough doom in the gospel, to humble and cast me down.—There cannot be a more humble soul than a believer. It is no pride of a drowning man to catch hold of a rock.

9. I dare avouch the saints know not the length and largeness of the sweet earnest, and of the sweet green sheaves before the harvest, that might be had on this side of the water, if we would take more pains.

10. I am every way as hard-hearted and dead as any man, but yet I speak to Christ through my sleep.

11. The little stones and pillars of this New Jerusalem suffer more knocks of God's hammer and tools than the common side-wall stones.

12. If His love were not in heaven, I should be unwilling to go thither.

13. Welcome, welcome, sweet, sweet cross of Christ. Welcome, fair, lovely, Royal King, with thine own cross.

14. Oh! if I could dote as much upon Himself, as I do upon His love.

15. Oh, when will we meet? Oh, how long is it to the dawning of the marriage day! O sweet Jesus, take wide steps! O my Lord, come over mountains in one stride! O my Beloved, flee as a roe or young hart upon the mountains of separation.

16. He who seeth perfectly through all your evils, and knoweth the frame and constitution of your nature, and what is most healthful for your soul, holdeth every cup of affliction to your head with his own hand. Never believe that your tender-hearted Saviour, who knoweth the strength of your stomach, will mix that cup with one dram weight of poison. Drink then with the patience of the saints, and the God of patience bless your physic.

17. Build your nest upon no tree here; for ye see God hath sold the forest to death, and every tree whereupon we would rest, is ready to be cut down, to the end that we might flee, and mount up, and build upon the Rock, and dwell in the holes of the Rock.

18. I know that in spiritual confidence, the Devil will come in, as in all other good works, and cry, "Half mine," and so endeavor to bring you under a fearful sleep, till He whom your soul loveth be departed from the door, and have left off knocking; and therefore here the Spirit of God must hold your souls fast in the golden mid line, betwixt confident resting in the arms of Christ, and drowsy sleeping in the bed of fleshly security.

19. There be many Christians, most like unto young sailors, who think the shore and the

whole land do move, when the ship and they themselves are moved; just so not a few think that God moveth, and saileth, and changeth places, because their giddy souls are under sail, and subject to alteration, to ebbing, and flowing; but the foundation of the Lord standeth sure. God knoweth that ye are his own. Wrestle, fight, go forward, watch, fear, believe, pray; and then ye have all the infallible symptoms of one of the elect of Christ within you.

20. It is hard when saints rejoice in the sufferings of saints, and redeemed ones hurt, and go nigh to hate redeemed ones. For contempt of the communion of saints we have need of new-born crosses scarce ever heard of before.—Our star light hideth us from ourselves, and hideth us from one another, and Christ from us all. A doubt it is if we shall have fully one heart till we shall enjoy one heaven.

21. It is a fearful thing to be a debtor and a servant to sin; for the court of sin ye will not be able to make good before God, except Christ both count and pay for you.

22. Show yourself a Christian by suffering without murmuring, for which sin fourteen thousand and seven hundred were slain. (Numbers 16:49.) In patience possess your souls; they lose nothing who gain Christ.

23. Believe me, my mind is that ye are well lodged, and that in your house there are fair ease rooms and pleasant lights. If ye can in faith lean down your head upon the breast of Jesus Christ; and till this be ye will never get a sound sleep. Jesus, Jesus be your shadow and covering; it is a sweet soul sleep to lie in the arms of Christ, for his breath is very sweet.

The Insuccess of Sacrilege.

And that thou mayest neither doubt nor yet wonder at the insuccess of sacrilegious persons, first weighing what David prayed against those that did but say, "Let us take to ourselves the houses of God into our possession;" next remember the many and grievous curses imprecated by founders of religious houses, and those seconded by their spiritual mother, the Church, she enjoined it by the natural parent, in several Acts of Parliament, and canst thou hope good from their blessings, and not fear evil from their curses? If thou thinkest the founders idolatrous, the Church Popish, and therefore their curses not regardable, let that in Ezra rectify thy error, where thou shalt find Darius finishing what Cyrus began, the second Temple at Jerusalem, then restoring what Nebuchadnezzar had taken, all the golden and silver vessels; then he gives cattle, corn, wine, oil, &c., for sacrifices, and adds this curse upon the violators, "And the God that hath caused his name to dwell there, destroy all, king and people, that put to their hand, to alter and destroy this house of God" which is at Jerusalem. There thou mayest observe both an idolater giving and a heathen cursing, yet is his gift acceptable and his curse prevalent: for thou shalt find Antiochus Epiphanes, his armies destroyed, himself dejected and complaining even to death, of his great tribulation and misery, acknowledging that they befall for his evil done at Jerusalem; for he took thence the golden altar, the table of the shew-bread, the vessels of gold and silver, as thou mayest read in the first chapter of the first book of Maccabees, and himself dying of a most loathsome disease. And shortly after his son, Antiochus Upater, is slain; and in the same chapter thou mayest observe Nicanor threatening to burn up the Temple, and presently, he first, and after, all his army is slain, not one escapeth; the head and right hand of Nicanor, which had been lifted up against the Temple, is cut off and hung up towards Jerusalem. Heliodorus is sent to Jerusalem by Seleucus, King of Asia, to take the treasure out of the Temple, and while in the Temple disposing the treasure, he is smitten of God and ready to die, until Onias, the High Priest, at the entreaty of friends, offers sacrifice for him and obtains his life; and Heliodorus returns to the king and declares what befall him. The king yet thirsting for the money of the Temple, would send another, and demanding of Heliodorus whom, he answered, thy enemy or a traitor; for if he escape with life, he shall be sure to be scourged: so certain is the punishment of sacrilege.

"Remember that of all the specious pretences and large promises made both by Wolsey and Henry VIII. upon their several dissolutions, not any one of them is performed; Wolsey neither settles his Colleges, nor Henry VIII. eases his subjects of loans, taxes, and impropriations; maintains no soldiers for the defence of the kingdom, nor disposes the lands as the statute directs, to the honor and pleasure of Almighty God: nor indeed to the profit of the kingdom, if thou weighest the profit and convenience the public had before with what they have now; the burdens and charges that we have since groaned under and formerly not known; but that evil is only to be lamented, not cured; may we happily prevent the like for the future!"

The History Papal Superstition.

The religion of the dark ages, to almost the whole of which the Church of Rome adheres with blind and unwise pertinacity, was addressed exclusively to the imagination, and found its way through the imagination alone, to the feelings. If this system was formed and perfected in misjudging compliance with the state of the human mind, candor, as well as charity, will acknowledge that the motive for its original adoption may have been pious and Christian. The progress of barbarism, and the progress of Roman Catholic doctrine, were simultaneous. For in the barbarian, as in the child, the imagination is a most active and easily excited faculty;—the reason is dormant. The Christian, therefore, was taught by symbolic representation rather than argument, and the prophetic office delegated to the outward ceremony and significant rite. Thus the imagination being the only channel through which religious knowledge could be easily conveyed, its task was facilitated by all practicable means; everything was, as far as possible, brought down to the comprehension of the senses; and the conceptions of the imagination assisted, by embodying, as it were, the truths of religion in the painting and the statue. The whole of the evangelical history, to say nothing of the monstrous and incoherent legends which were engrafted upon it, all the facts of Christianity were made graphic and visible; the life of Christ was told by pictures of his miracles. His death was preached by the crucifix.

That, however, which began in pious confession to the weakness of man, aided in confirming that weakness, and substituting a superstition almost heathen for the spiritual doctrine of Christianity. That which we first adopted to enforce the higher articles of the Creed on an ignorant and unreasoning people, became itself the Creed. The ritual which was intended to preach by lively representations, hallowed its forms and images, as if they were an integral and essential part of the religion. All these doctrines, which were subsequently abused by the fraud, or retained by the blindness of ecclesiastical tyranny, grew up gradually out of this system of teaching. Not only the worship of images, of saints and angels, but that of the Virgin, but unquestionably Transubstantiation itself, and the Sacrifice of the Mass, may be deduced from the increasing desire of governing the mind through the imagination. The symbol was transformed into the God by precisely the same process that the Pagan idol, which represented the attributes of some immaterial and beneficent being, became the actual adored and dreaded divinity. Hence, throughout Christendom, instead of gazing with awful horror and devout humility upon the secrets of this immaterial world, the whole was familiarized, and with daring, though unintentional profanation, exhibited in distinct and vivid lineaments. The celestial hierarchy of heaven was disciplined and marshalled into ranks and orders; each angel had his office and function. Hell was laid open with equal presumption; and, to complete the system, the more accessible region of purgatory gained an easy belief. A perpetual intercourse took place between this world and the next; everything which occurred within this nearer place of probation was under the direct cognizance of the priesthood. Souls returned in visible forms, or at least with audible voices, to demand the masses, which were to shorten the purgation, or to bear witness to their efficacy in expediting the work of their final salvation. Even the heaven of heavens was not secure against the profane invasion; the Immortal, the Incomprehensible, He whom no one but the Son hath seen, was embodied.—The Godhead itself assumed form and substance; the ineffable union was described not in words only, but in forms and colors, and represented under whatever symbols appeared most appropriate.

Dean Millman.

Luther and Loyola.

With reference to Loyola's chivalrous dedication of himself to the Virgin Mary, as her true and faithful knight, Mr. Taylor, in his life of Loyola, remarks:—

"It was thus, in the year 1522, the eve of the Annunciation, that Ignatius Loyola consecrated himself to the Christian warfare; and the coincidence of time has not escaped the notice of his biographers, that nearly at the same moment, when this 'holy man' was devoting body and soul under the auspices of the Virgin to the service of God and of mankind, that 'execrable heretic Luther,' summoned to the Diet of Worms by the Emperor Charles V., enounced the poison of his opinions, and with all insolence proclaimed war against the apostolic chair, and impugned every Catholic verity. Thus does it appear, say they, (and the allegation will be assented to on the opposite side, if only a transposition of the names be permitted)—thus does it appear that, while Satan on the one side was sending forth his chosen champion, Christ also took care to furnish and to bring forward his

own servant for the defence of the truth. Certain it is (adds Taylor) that at the same moment two men, whose influence has been co-extensive and permanent, presents themselves on the stage of European affairs, and each of them, formally or virtually, professes to be 'sent of God' for the restoration of the maintenance of the most momentous truths. There is, however, a circumstance attaching to the ministry of each man which cannot be regarded as of no significance, bearing as it does upon their several pretensions. It is this: that while one of these professed 'servants of Christ' declares his willingness to stand or fall by Christ's own Word, the other makes no such appeal to the authority of Scripture; but, instead of doing so, sets forward on his course as the champion of Mary, placing himself under her guardianship, and looking to her for grace and help! Presenting themselves, therefore, under these conditions, undoubtedly Luther must be condemned, if the rules to which he himself appeals condemn him; but Loyola's divine legation falls if Mary be not in truth the arbitress of human destinies, and the source of grace in the world."

London Christian Observer.

murmurs and the rills sing, and high upon the tall mountain tops, where the naked granite glitters like gold in the sun, where the storm-cloud broods and the thunder storms crash, and away far out on the wide, wild sea, where the hurricane howls music, and the big waves roar the chorus, sweeping the march of God,—there he brews it, that beverage of life, health-giving water. And everywhere it is a thing of beauty; gleaming in the dew-drop; singing in the summer rain; shining in the ice-gem, till the trees all seemed turned to living jewels, spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail shower; folding its bright snow curtains softly about the wintry world; and weaving the many colored iris, that seraph's zone of the sky, whose warp is the rain-drop of earth, whose woof is the sunbeam of heaven, all checked over with celestial flowers, by the mystic hand of refracton. Still always it is beautiful—that blessed life-water! no poison bubbles on its brink; its foam brings no madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its depths; no drunkard's shrieking ghost from the grave curses it in words of eternal despair. Speak out, my friends, would you exchange it for demon's drink, alcohol?"

A shout like the roar of a tempest answered—"No!"

Milton.

His principal characteristic is majesty. In Milton's character and work is consummated the union of human learning and divine love. Here, as in an old world cathedral, illuminated by the setting sun, and resounding hallelujahs, blends the most perfect devotion with the most perfect art. All is grand, and beautiful, and holy. In the "Paradise Lost," you come into contact with thoughts which sweep the whole compass of letters, and the fresh fields of nature made lustrous by the fine frenzy of the poet; here also, and more especially, you come into contact with "thoughts which wander through eternity." You trace his daring flight, not simply through the realms of primeval glory, but of chaos and elder night. You follow the track of his burning wing through the hollow abyss, "whose soil is fiery marl," whose roof is one vast floor of lurid light, and whose oceans are "floods of sweltering flame." You mingle, shuddering with infernal hosts, or listen with rapture to the far-off choir of cherubim and seraphim, the glorious mingling of sweet sounds "from harp, lute, and dulcimer." You stand on the dismal verge of Pandemonium, with its dusky swarms of fallen spirits, glimmering through the shadows, "thick as the leaves of Vallambrosa," see borne upon its burning marl, or sailing through the gloomy atmosphere, that form of angel ruined, vast, shadowy, and terrible, which when it moves causes the abyss to shudder. You gaze with astonishment and awe upon the starry domes which rise, "like an exhalation," from the fiery depths, and tremble at the shout of defiance from the multitudinous army, as it rings through those lurid hills. Or, rising oppressed with the splendor and woe of the infernal regions, you pass, with the gentle poet, into the fragrance of Paradise, bathe your eyes in celestial dews, wander with heavenly guests through the melodious groves and "amaranthine bowers" of Eden, quaffing immortal draughts from cool fountains, soothed by the song of early birds, and finding rest unutterable beneath the shadow of the tree of life; or, it may be, holding converse high, on some "serener mount," with angelic forms, or with that noblest pair, whose innocence and beauty are fresh as the young dews which glisten upon the flowers of Eden. You catch the spirit of that high Christian seer, gaze through the long vista of time, behold the wonders of Calvary, man redeemed, and the gates of glory thronged with rejoicing myriads.

Rev. R. Turnbull.

A Splendid Description.

One Paul Danton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than usually furnished. When the people were assembled, a desperado in the crowd called out, "Mr. Paul Danton, your reverence has lied.—You promised us not only a good barbecue, but better liquor. Where is the liquor?"

"There!" answered the missionary, in tones of thunder, and pointing his motionless finger at the matchless double spring, gushing up in two strong columns, with a sound like a shout of joy from the bosom of the earth. "There!" he repeated, with a look terrible as the lightning, while his enemy actually trembled on his feet; "there is the liquor which God, the Eternal, brews for all his children!"

"Not in the simmering still, over smoky fires, choked with poisonous gasses, and surrounded with the stench of sickening odors and rank corruptions, doth your Father in heaven prepare the precious essence of life, the pure cold water. But in the green glade and glassy dell, where the red deer wanders, and the child loves to play, there God brews it; and down, low down in the deepest valleys, where the fountain

My principal method of defeating heresy, is by establishing the truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.

Many have puzzled themselves about the origin of evil; I observe there is an evil, and that there is a way to escape it, and with this I begin and end.

I can conceive a living man without an arm or a leg, but not without a head or heart; so there are some truths essential to vital religion, and which all awakened souls are taught.

We should take care we do not make our profession of religion a receipt in full for all other obligations.

A man truly illuminated will no more despise others, than Bartimeus, after his own eyes were opened, would take a stick and beat every blind man he met.

When weak arguments are adduced to sustain a good cause, and are refuted, it is a common error for men to suppose that the contrary side of the question is established. The

point at issue is yet untouched. To show the inconclusiveness of an argument is not to aduce one upon the opposite side of the question. * * * It is very important in debate to introduce but few arguments and sustain them well. In war, Philip of Macedon and Alexander the Great, owed their success to the introduction of the *phalanx*. Napoleon gained his victories by concentrating his forces upon a single point.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 18, 1851.

ISRAEL—THE GOOD OLIVE TREE.

"The Lord called thy name A GREEN OLIVE TREE, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the Lord of hosts that planted thee hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense to Baal."—Jer. 11:16, 17.

Among the various symbols and figures to which God has likened his church on earth, perhaps there is none which is more beautiful, or more appropriate, than that of the "OLIVE TREE." Of this the apostle says,—“For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches.”—Rom. 11:16. Nothing that is unholy can pertain to it; and as soon as any appearances of evil are manifested, all the branches thus affected are broken off.

The ROOT of this Tree has for its origin the Covenant which God made with our father ABRAHAM (Gen. 17:1-9), “And when ABRAHAM was ninety years old and nine, the LORD appeared to ABRAHAM, and said unto him, I am the Almighty God: walk before me and be thou perfect: and I will make my Covenant between me and thee; and I will multiply thee exceedingly. And ABRAHAM fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called ABRAHAM; but thy name shall be ABRAHAM; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto Thee, and to thy Seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING POSSESSION; and I will be their God. And God said unto ABRAHAM, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.”

This Covenant has been partially fulfilled: God has multiplied ABRAHAM exceedingly, made him the father of kings and many nations, and has been a God to him and his seed after him. But it still remains to be fulfilled that he and his seed are to receive the land of promise for an everlasting possession. Both have dwelt therein; but, according to the Scriptures, not possessing or inheriting it.—After ABRAHAM's father was dead, “God removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him.”—Acts 7:4, 5. “By faith ABRAHAM, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with ISAAC and JACOB, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.”—Heb. 11:8-10. Thus, although the patriarchs dwelt in the very land which they were after to receive for an inheritance, yet they were only heirs of that promise, and received none inheritance therein. Yet God has promised to give it to them; and he repeats this promise to MOSES, (Exodus 6:2-4,) saying, “I am the Lord: and I appeared unto ABRAHAM, unto ISAAC, and unto JACOB; and I have established my Covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.” And he repeatedly promises that he will remember his Covenant with ABRAHAM, and will remember the land. This is the Foundation, the Root of the Good Olive Tree.

But the Promise was to the Seed of ABRAHAM as well as to him. They were also to receive the land

of Canaan for an everlasting possession; and were likewise enjoined to keep the Covenant of God, the outward sign of which was the ordinance of circumcision. ABRAHAM believed God, and it was accounted to him for righteousness; thus the root was holy; and as the root was holy, so must be all the branches: nothing that is unholy can pertain to it.

We then come to the literal descendants of Abraham, the trunk and branches of the OLIVE TREE, the pious Israelites, the holy patriarchs and saints of old, a long line of worthies: “for the time would fail to tell of GIDEON, and BARAK, and SAMPSON, and of JEPHTHA, of DAVID also, and of SAMUEL, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens: women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—Heb. 11:32-40.

Here then we have the *literal seed* of ABRAHAM, constituting the body and branches of the Olive-Tree, to whom with ABRAHAM, the everlasting covenant was made, that they should inherit the land of Canaan for ever. “Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable: these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessd that they were strangers and pilgrims on the earth.” “But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.”—Heb. 11:12-16.

Thus we see that the literal seed of ABRAHAM, although, like him, they dwelt in the land of promise—in the land which they with him “should after receive for an inheritance,” yet none of them received the promises; they confessed they were all pilgrims and strangers in their own land; but having seen them afar off, they died in the faith, being persuaded that they should inherit the land of promise. As God said to MOSES, (Levit. 25:23,) “The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me:” so responds the Psalmist, (1 Chrou. 29:15,) “For we are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, and there is none abiding.”

We are thus presented with the Olive Tree and its Natural Branches, which were never broken off. The question here arises, Is the *literal seed* of ABRAHAM limited to those who are of Jewish origin, and does it include all the carnal Jews? This can only be answered by the testimony of the Scriptures, wherein that which is the *literal Seed* of ABRAHAM is expressly defined. We thus find that God has made provision, not only for breaking off all the unholy branches, but also for grafting in, contrary to nature, of other branches from the olive tree, which is wild by nature, so that they also may partake of the root and fatness of the good Olive Tree. All the carnal Jews who knew not God have been rejected by him, and broken off. In the days of ESAIAS, when the Jews had killed the prophets, and digged down the altars of God, and he thought he was left alone, yet God had reserved to himself seven thousand men who had not bowed their knee to the image of Baal, and who remained the unbroken branches of the Olive Tree—all the rest of the entire nation being broken off, being no longer branches of, or retaining the root or fatness of the Olive Tree. It was also the same in the days of the apostles: while the great body of the nation accounted themselves unworthy of eternal life, it was not so with a goodly number of the natural branches. There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, who, on the day of Pentecost, about three thousand souls, gladly received the word and were baptized. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.—Acts 2. Afterwards about five thousand men, the children of the prophets and of the covenant, which heard the word, believed—5:4. Again, multitudes of believers, both men and women, were added to the Lord.—5:14. Thus the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith—6:7. These were all the natural branches, so that God did not cast away

his people whom he foreknew; but as there were seven thousand in the days of ESAIAS, so was there a remnant, in the time of PAUL, according to the election of grace,—the other branches being broken off because of unbelief. Thus none of the unbelieving Jews are branches of the Olive Tree.

God has not only made provision for the breaking off all unholy branches, but he has made provision for the grafting in of other branches. Under the Mosaic dispensation, provision was made for the admission of strangers to all the privileges and immunities of the seed of ABRAHAM. And God commanded them, saying, “One ordinance shall be both for you of the congregation, and the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord; one law and one manner shall be for you, and for the stranger that sojourneth with you.”—Num. 15:15, 16. NICHOLAS, one of the seven deacons, was a proselyte of Antioch, and had been thus grafted in. Among those that were converted on the day of Pentecost were both Jews and proselytes—Acts 2:10; and many Jews and religious proselytes followed PAUL and BARNABAS: who speaking to them, persuaded them to continue in the grace of God—13:43. Our Saviour assured us that God was able of these stones to raise up children unto ABRAHAM, Matt. 3:9; and he denied that the carnal Jews, who sought to kill him, were children of ABRAHAM,—they being of their father the devil,—John 8:44: for, said he, “If ye were ABRAHAM's children, ye would do the works of ABRAHAM.”—(To be continued.)

THE GLORY.

BY REV. H. BONAR.

(Concluded.)

All that is glorious whether visible or invisible, material or immaterial, natural or spiritual, must have its birth-place in God. “Of him, and through him, and to him are all things, to whom be GLORY for ever.”—Rom. 11:36. All glorious things come forth out of him, and have their seeds, or germs, or patterns in himself. We say of that flower, “how beautiful;” but the type of its beauty,—the beauty of which it is the faint expression, is in God. We say of that star, “how bright;” but the brightness which it represents or declares, is in God. So of every object above and beneath. And so especially shall it be seen in the objects of glory which shall surround us in the kingdom of God. Of each thing there, as of the city itself, it shall be said, “it has the glory of God.”—Rev. 21:11.

Glory, then, is our inheritance. The best, the richest, the brightest, the most beautiful of all that is in God, of good, and rich, and bright, and beautiful, shall be ours. The glory that fills heaven above, the glory that spreads over the earth beneath, shall be ours. But while “the glory of the terrestrial” shall be ours, yet in a truer sense “the glory of the celestial shall be ours.” Already by faith we have taken our place amid things celestial, “being quickened together with CHRIST, and raised up with him, and made to sit with him in heavenly places.”—Eph. 2:6. Thus we have already claimed the celestial as our own; and having risen with CHRIST, we “set our affections upon things above, not on things on the earth.”—Col. 3:2. Far-ranging dominion shall be ours; with all varying shades and kinds of glory shall be encompassed, circle beyond circle stretching over the universe; but it is the celestial glory that is so truly ours, as the redeemed and the risen; and in the midst of that celestial glory shall be the family mansion, the Church's dwelling-place and palace,—our true home for eternity.

All that awaits us is glorious. There is an inheritance in reversion; and it is “an inheritance incorruptible, and undefiled, and that fadeth not away.”—1 Pet. 1:4. There is a rest, a sabbath-keeping in store for us (Heb. 4:9); and this “rest shall be glorious.”—Isa. 11:10. The kingdom which we claim is a glorious kingdom. The crown which we are to wear is a glorious crown. The city of our habitation is a glorious city. The garments which shall clothe us are garments “for glory and for beauty.” Our bodies shall be glorious bodies, fashioned after the likeness of CHRIST's “glorious body.”—Phil. 3:21. Our society shall be that of the glorified. Our songs shall be songs of glory. And of the region which we are to inhabit it is said, “the glory of God doth lighten it, and the Lamb is the light thereof.”—Rev. 21:23.

The hope of this glory cheers us. From under a canopy of night we look out upon these promised scenes of blessedness, and we are comforted. Our dark thoughts are softened down, even when they are not wholly brightened. For day is near, and joy is near, and the warfare is ending, and the tear shall be dried up, and the shame be lost in the glory, and “we shall be presented faultless before the presence of his GLORY with exceeding joy.”

Then the fruit of patience and of faith shall appear, and the hope we have so long been clinging to shall not put us to shame. Then shall we triumph and praise. Then shall we be avenged on death,

and pain, and sickness. Then shall every wound be more than healed. Egypt enslaves us no more. Babylon leads us captive no more. The Red Sea is crossed, the wilderness is passed, Jordan lies behind us, and we are in Jerusalem! There is no more curse—there is no more night. The tabernacle of God is with us; in that tabernacle he dwells, and we dwell with him.

It is “the God of all grace” who “has called us to his eternal *glory* by CHRIST JESUS.” It is “when the chief Shepherd shall appear, that we shall receive the crown of *glory* that fadeth not away.”—1 Pet. 5:4, 10. And this “after we have suffered a while,” and by suffering have been “made perfect, stabilized, strengthened, settled.” So that suffering is not lost upon us. It prepares us for the glory. And the hope of that glory, as well as the knowledge of the discipline through which we are passing, and of the progress of preparation going on in us, sustains us, nay, teaches us to “glory in tribulation.” This is comfort, nay, it is happiness. Strange in the world's eye, but not strange in ours! All that the world has is but a poor imitation of happiness and consolation; ours is real, even now; how much more hereafter! Nor will a brief delay and a sore conflict lessen the weight of coming glory. Nay, they will add to it; and it is worth waiting for, it is worth suffering for, it is worth fighting for. It is so sure of coming, and so blessed when it comes.

“The mass of glory,” says Howe, “is yet in reserve; we are not yet so high as the highest heavens.” All this is hanging over us,—inviting us on, stirring us up, loosening us from things present, so that the pain of loss or sickness, or bereavement, falls more gently on us, and tends but to make us less vain and light,—more thoroughly in earnest.

“That they may behold my glory,” the Lord pleaded for his own. This is the sum of all. Other glories there will be, as we have seen; but this is the sum of all. It is the very utmost that even “the LORD of glory” could ask for them. Having sought this he could seek no more; he could go no farther. And our response to this is, “Let me see thy glory;” yes, and the glad confidence in which we rest is this, “As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.” This is our ambition. Divine and blessed ambition, in which there is no pride, no presumption, and no excess! Nothing less can satisfy than the directest, fullest vision of incarnate glory. Self-emptied before the Infinite Majesty, and conscious of being wholly unworthy even of a servant's place, we yet feel as if drawn irresistibly into the innermost circle and centre, satisfied with nothing less than the fulness of Him that filleth all in all.

“The glory which thou gavest me I have given them.”—John 17:22. No less than this, both in kind and amount, is the glory in reserve, according to the promise of the Lord. The glory given to him he makes over to them! They “are made partakers of CHRIST,” and all that he has is theirs. Nay, and he says, “I have given;” as if it were already theirs by his gift, just as truly as it was his by the Father's gift. He receives it from the Father only for the purpose of immediately handing it over to them! So that even here they can say, “This glory is already mine, and I must live as one to whom such infinite glory belongs.” Beholding, as in a glass, this glory of the Lord, they are changed into the same image from glory to glory.”—2 Cor. 3:18. To fret or despond is sad inconsistency in one who can say, even under sorest pressures, “I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” Look at them by themselves, and they do seem at times most overwhelming; place them side by side with the eternal glory, and they disappear.

“The riches of his glory,” says the apostle in one place (Rom. 9:23); “the riches of the glory of his inheritance in the saints,” writes he in another. Eph. 1:18. Strange expressions these! They carry us up to a height of such infinite glory and joy, that we feel bewildered and overwhelmed. Just as there are “riches of grace,” and “riches of mercy,” and “riches of love,” and “riches of wisdom,” so there are “riches of glory;” glory in abundance, such as shall make us rich indeed; glory spread over our whole inheritance, so that we shall “have all and abound.” Nay, this glory is that which God counts his riches, that which he reckons the perfection of his inheritance,—the very essence of its beauty and its blessedness.

“The liberty of the *glory* of the children of God,” writes the apostle, (Rom. 8:21,)—thereby telling us that there is a glory which is the peculiar property of the saints,—a glory of which they can say, it is our own, thereby marking it out from the glory of all other creatures. This glory contains *liberty*. It sets free those who possess it. Corruption had brought with it chains and bondage; glory brings with it divine liberty! It is not the liberty that brings the glory; it is the glory that brings the liberty.

Blessed liberty! Freedom from every bondage! Not only the bondage of corruption, and sin, and death, but the bondage of sorrow! For is not sorrow a bondage? Are not its chains sharp and heavy? From this bondage of tribulation the glory sets us eternally free. It is the last fetter, save that of the grave, that is struck from our bruised limbs, but when it is broken, it is broken for ever!

And this liberty which the glory brings to us is one which shall extend to the unconscious creation around us. We brought that creation into bondage, covering it with dishonor, and making it the prey of corruption. It now groans and travails under this sore bondage. But as it has shared our bondage, it is also to share our liberty; and that same glory which brings liberty to us shall introduce the oppressed and dishonored creation into the same blessed freedom! O longed-for consummation! O joyful hope! O welcome day, when the Bringer of this glory shall arrive, and the voice be heard from heaven, "Behold, I make all things new!"

Nor is it liberty only which this glory contains in it, but power also, as it is written, "strengthened with all might according to the power of his glory." —Col. 1:11. This glory has, even now, a power-giving energy, whereby we are strengthened "to all patience and long-suffering with joyfulness." Thus, "rejoicing in hope of the glory of God," (Rom. 5:2,) we are fitted for all manner of tribulation and endurance. Though still among the things "not seen," it not only flings forth a radiance which brightens our path, but sheds down a strength which enables us "to run with patience the race that is set before us." And so, in an unholy world, we "walk worthy of Him who hath called us unto his kingdom and glory," (1 Thess. 2:12,) having that prayer fulfilled in us, "The God of all grace, who hath called us unto his eternal glory by JESUS CHRIST, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." —1 Pet. 5:10.

"CHRIST in you the hope of glory." An indwelling CHRIST is our earnest, our pledge, our hope of glory. Having him, we have all that is his, whether present or to come. He is the link that binds together the *here* and the *hereafter*. We died with him, we went down into the tomb with him, we rose with him, and our life is now hid with him in God; but "when he who is our life shall appear, then shall we also appear with him in glory." —Col. 3:4.

The joy with which we rejoice is a joy "unspeakable and full of glory," or more literally, a "glorified joy;" a joy such as PAUL had when caught up into paradise; a joy such as JOHN's when placed in vision within sight of the celestial city; a joy into whose very essence the thoughts of glory enter; a joy which makes the soul which possesses it feel as if it were already compassed about with glory, as if it had "come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and Church of the first-born which are written in heaven." —Heb. 12:22.

"The glorious gospel of CHRIST," says the apostle (2 Cor. 4:4); and again, "the glorious gospel of the blessed God" (1 Tim. 1:11); or, more literally, "the gospel of the glory of CHRIST," that is, "the good news about the glory of CHRIST," and "the good news about the glory of the blessed God." As it is, "the gospel of the kingdom," or good news about "the kingdom," that is preached, so it is good news about "the glory." These good news God has sent, and is still sending to this world. In believing them, and receiving God's record concerning the glory, we become partakers of it, and continue to be so, "if we hold the beginning of our confidence steadfast unto the end." These good news most fully meet our case, however sad or sinful, and shed light into our souls even in their darkest and most desponding hours.

Our present "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of GLORY." So that glory is not merely the issue of the tribulation, but in some sense its product. Tribulation is the soil, and glory is the blossom and the fruit. The soil is rough and unseemly, but the produce is altogether perfect. It may seem strange that out of such a field there should spring verdure so fresh and fruit so divine. Yet we know that such is the case. How much we owe to that unlikely soil! Not only do all things work together for *good* to us, but they as truly work together for *glory*.

Faith lays hold of this and prizes tribulation, nay, glories in it; so realizing the joy as to lose sight of the sorrow, save as contributing to the joy; so absorbed in the glory as to forget the shame, excepting in so far as it is the parent and precursor of the glory.

Most needful is it that we should realize these prospects, these glimpses which God has given us of what we are yet to be. It is not merely lawful to do so for the relief of the laden spirit, but it is most vitally important to do so for the *health* of our soul,

for our growth in grace, and for enabling us to press on with cheerful energy in the path of service towards God and usefulness to our brother saints or fellow men.

The Man of sorrows had joy set before him. And it was for this that he endureth the cross, despising the shame.—Heb. 12:2. He needed it, and so do we; for He who sanctifieth and they who are sanctified are all of one. He found in it strength for the bearing of the cross and the endurance of the shame. So may we, for as the path he trod is the same that is given to us to tread in, so the strength is to be found where our forerunner found it. There is joy in store for us, even as for him; joy not only like his own, but his own very joy.—John 15:11. This makes us willing to bear the cross in all its weight and sharpness; nay, it lightens it so that oftentimes we do not feel its pressure. We can glory both in the cross and the shame. We have less of these than he had, and we have all his consolation, all his joy to the full.

When this is lost sight of, selfish melancholy often fastens on us. We brood over our griefs till they engross us entirely, to the shutting out of all else.—We magnify them; we spread them out and turn them over on every side in order to find out the gloomiest. We take credit to ourselves for endurance, and thus feed our pride and self-importance. We fret under them, and at the same time grow vain at being the objects of so much sympathy—at having so many eyes upon us, and so many words of comfort addressed to us.

Nothing can be more *unhealthy* than this state of soul, nor more unlike that in which God expects a saint to be. It shuts us into the narrow circle of self. It contracts as well as distorts our vision. It vivifies our spiritual tastes, it lowers our spiritual tone, it withers and shrivels up our spiritual being, unfitting us for all offices of calm and gentle love, nay, hindering the right discharge of plain and common duty. It is in itself a sore disease, and is the source of other diseases without number.

To meet this unhealthy tendency God seeks to draw us out of ourselves. He does so in holding up the cross for us to look upon and be healed; but he also does this by exhibiting the crown and throne.—The cross does not annihilate man's natural concern for self, but it loosens our thoughts from this, by showing us, upon the cross, One to whose care we may safely intrust self with all its interests, and in whose pierced hands it will be far better provided for than in our own. So the vision of the glory does not make away with self, but it absorbs it, and elevates it, by revealing the kingdom in which God has made such blessed and enduring provision for us, as to make it appear worse than folly in us to brood over our case, and make *self* the object of our sad and anxious care. If we are to have glory as surely and as cheaply as the lilies have their clothing, or the ravens their food, why be so solicitous about self?—Or why think about self at all, save to remember and to rejoice that God has taken all our concerns into his own keeping for eternity?

Thus God beguiles us away from our griefs by giving us something else to muse over,—something more worthy of our thoughts. He allures us from the present, where all is dark and uncomely, into the future, where all is bright and fair. He takes us by the hand and leads us, as a father his child, out from the gloomy region which we are sadly pacing, with our eye upon the ground, bent only upon nourishing our sorrows, into fields where all is fresh and Eden-like; so that, ere we are aware, joy, or at least the faint reflection of it, has stolen into our hearts, and lifted up our heavy eyes. He would not have us abiding always in the church-yard, or sitting upon the turf beneath which love is buried,—as if the tomb to which we are clinging were our hope, not resurrection beyond it;—he would have us to come forth; and having allured us away from that scene of death, he bids us look upwards, upbraiding us with our unbelief and folly, and saying to us,—"They whom you love are yonder; ere long He who is their life and yours shall appear, and you shall rejoin each other, each of you embracing, not a weeping, sickly fellow mortal, but a glorified saint, set free from pain and sin."

There is nothing more *healthy* and genial for the soul than these anticipations of the morning, and of morning glory. They are not visionary, save in the sense in which faith is "the substance of things hoped for, the evidence of things not seen." They transmute the life of heaven through our frame, either, on the one hand, making our languid pulse to beat more swiftly, or, on the other, our feverish pulse to throb more calmly and evenly. They act as regulators of the soul in its wild and inconstant movements, neither allowing us to sink too low nor soar too high. They tend to steady our extreme impulses by acting as a counterpoise to the weight of grief which so crushes us with its pressure.

They withdraw us from self and self-broodings, they widen the circle of our sympathies, and throw back into the distance the fence of exclusiveness, which, in times of suffering, we are apt to throw up

around ourselves. They check mere sentimentality, and forbid us to indulge the flow of grief for its own luxury. They prohibit morbid gloom, which loves to shut out society, and chooses loneliness. They fill us with energy for facing the toils, and with ready courage for braving the dangers of the night. They animate us with the calm but indomitable confidence of hope,—a hope which expands and brightens as its object approaches.

The morning! That is our watchword. Our matin and even-song are full of it. It gives the hue to life,—imparting color to that which is colorless, and freshening that which is faded. It is the sum and term of our hopes. Nothing else will do for us or for our world,—a world over which the darkness gathers thicker as the years run out. Stars may help to make the sky less gloomy; but they are not the sun. And besides, clouds have now wrapped them so that they are no longer visible. The firmament is almost without a star. Torches and beacon-lights avail not. They make no impression upon the darkness; it is so deep, so real, so palpable.—We might give up all for lost, were we not assured that there is a sun, and that it is hastening to rise.

The church's pilgrimage is nearly done. Yet she is not less a pilgrim as its end draws nigh. Nay, more so. The last stage of the journey is the dreariest for her. Her path lies through the thickest darkness that the world has yet felt. It seems as if it were only by the fitful blaze of conflagrations that we can now shape our way. It is the sound of falling kingdoms that is guiding us onward. It is the fragments of broken thrones lying across our path that assures us that our route is the true one, and that its end is near,—that end, the morning with its songs; and in that morning, a kingdom; and in that kingdom, glory; and in that glory, the everlasting rest, the sabbath of eternity.

The Essex Conference.

DEAR BRO. HIMES:—The Circular of the Essex Conference came duly to hand; and their proposal for a general union and co-operation of Adventists has my most hearty approval. Union is strength, and a house divided against itself cannot stand. That measures should be taken to prosecute our work more systematically than has yet been done, must be evident to all who have paid any attention to passing events. If we have faith in what we profess to believe, the spread of this gospel of the kingdom should be with us paramount to every other consideration; and if we can so combine our strength and arrange our plans of operation as to make a stronger impression on the public mind than we are now making, it should at once be done. I am persuaded that so far from our work being done, the Advent faith is yet destined to take a wider range, and produce a more decided effect than ever before; and that every successive month will invest it with deeper interest and more importance. As I have frequently said, so I repeat, it is destined to be the most important question of speculative theology which ever agitated the Christian world. May the great Head of the Church direct in this important work, and open before us a door of usefulness, and render us instruments of bringing many to the fountain opened for sin and uncleanness. Yours in hope of eternal life,

Philadelphia, Dec. 29, 1850. J. LITCH.

Peace.

In our language there is scarcely a sweeter word, or one that has a sweeter meaning, than PEACE. It comes gracefully from lips which inclose a peaceful heart. It is of ancient and hallowed memory. Its associations are heavenly and sublime. When the Prince of Peace came into the world, "a multitude of the heavenly host praised God, saying, Glory to God in the highest, and on earth peace and good will to men." When Jesus said to the boisterous sea, "Peace, be still,"—"there was a great calm." Among the later sayings of Jesus we have the following "gracious words" to his disciples, "Peace I leave with you, my peace I give unto you."

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5:1. "For he is our peace."—Eph. 2:14. How much it has cost to give the sinner peace. We have miserably revolted from God. We were at open war with him, with his law, and with his grace.

"We had set at naught all his counsel, and would none of his reproof."—Prov. 1:28. But Christ has become mediator between God and man. By virtue of the offering up of himself—the shedding of his blood, and the laying down of his life—we enjoy peace.—"Let us follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14. Who would not be a peace-maker? for such are blessed. Who would not "live in peace?" that the "God of peace" may be with them.

Those who would be found of Christ in peace at his coming—should strive earnestly for the things which make for peace—they should be at peace within themselves—and if possible among themselves.

B. M.

Christ's Love for Children.

"Nothing was more surprising or offensive to the scribes and Pharisees, or more embarrassing to his own disciples, than the interest which he took in children. He astonished his disciples, who saw not the depth of the principle involved, by the readiness

with which he allowed them to be brought to him; by his laying his hands on their heads; by his taking them up in his arms and blessing them. He probably astonished them no less by his solemn thanksgiving in the words which constitute my text:—'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' He excited no less astonishment when the children cried hosanna in the temple, rousing the indignation of the priests and the scribes, and when he coolly silenced their murmurs by repeating the passage of Scripture, 'Out of the mouths of babes and sucklings hast thou perfected praise.' And he evinced his interest in children, and probably excited their astonishment no less, when he placed a little child among his disciples, and said, 'Except ye be converted, and become like little children, ye shall not enter into the kingdom of heaven.'

"In regard to his own instructions, as adapted to interest children, or as contemplating them in the application of the principles of religion to them, there are two things to be said: one relates to the manner of his personal intercourse with others; the other to the nature of his instructions.

"In respect to the former—his simplicity, gentleness, kindness, courtesy, would be likely to be eminently attractive to children. Is it not true, that, valuable as courtesy and politeness are everywhere, they go farther with children than they do with those of riper years? Is it not true that children are more repelled by harshness, by incivility, by unkindness, or abruptness of manner, by a frown, than we are in matured life! So artless and guileless themselves, they expect the same things in others; and they have not yet learned, by intercourse with the world, to find a want of this in others, so as to be a rule of action for themselves, or so to discipline their mind as to get along with others, notwithstanding the roughnesses and unevenesses to be encountered. We, in matured life, are obliged to learn to make our way amidst much that is rough and repelling, and the expectation of meeting that, constitutes an element in our calculations. Children do not; and when there is not, on our part, gentleness and kindness of manner, there is no way of access to their hearts. Now it was a characteristic, perhaps we might almost say, a *peculiarity*, of the Saviour, that, when he entered on the employments of manhood and the Messiahship; when he engaged in the great work of redeeming a world; when, with matchless eloquence, he addressed thousands and tens of thousands; when he gave utterance to the profoundest sentiments that ever fell from human lips, he still retained all the simplicity of character which he had when a child, and evinced in his manner all that would meet the sympathies of a child, and go at once to his heart.

"No other discourses are so remarkable for simplicity as those of the Saviour. Nothing was more wonderful in him—evincing the highest characteristic of a great mind—than the ease with which he clothed the profoundest doctrine in the plainest language, or, by some apt illustration, so presenting it that it could be comprehended by minds of the humblest order. He had, too, an eye for natural beauties. He abounded, in his teachings, in illustrations drawn from flowers, and birds, and plants, and fountains.—He was fond of narrative and parable. When he had a great truth to communicate, he had a parable at command, that would illustrate it better by far than any abstract theological or metaphysical statement; and it is easy to conceive how his method might be interesting to children. What could have been made more interesting to them than the Parable of the Prodigal Son, or the Good Samaritan, as told by himself?

"In further illustration of the point now before us, I refer to the Bible itself, as a book adapted to be put into the hands of children. With all that is valuable in the Novum Organum, or the Principia; in a treatise on Conic Sections, Fluxions, or Chemistry; it is plain that they cannot be put with profit into the hands of children. The same may be said of Edward's on the Will; of Dwight's Theology, and of Paley's Moral Philosophy. They are all too abstruse, too profound, too argumentative; they presuppose too high a mental capacity, and too much knowledge, to make them of value to a child; nor is there any way by which they could be so simplified as to make them interesting or intelligible to a child. The question now is, whether the same difficulty exists in regard to the Bible; or whether, while unfolding truths far in advance of what any human mind could have originated, or can yet fully apprehend, there has been inwoven any arrangement as if the minds of children were contemplated, and their capacities and mental habits were consulted; or any thing that will justify us in putting the Bible into their hands, with the expectation that they will be interested in it and will understand it."

Rev. A. Barnes.

Execution of an Innocent Man.

It is probable that Hicks, who was executed at Monticello, Mississippi, last spring, for the murder of William Allen, was not guilty of the crime. The coroner's inquest found that Allen was shot in the head, but the remains were since exhumed, and examined by physicians, from whose report it appears that he was not shot, but was probably killed by a blow, according to Hicks' confession made to a minister, and published after his execution. The confession of Hicks, with whom Allen had been travelling, was to the effect, that on Sunday morning, while he, Hicks, had left their camp, at Ford's Cowpens, to examine some houses near by, his wife came running to him, telling him she was afraid she had killed Allen. Hicks returned to the camp, and finding that Allen was indeed dead, or nearly so, removed the body about 150 rods off, and left him with his clothes beside him. It appears that after Hicks had gone out, Allen took a large draught of whiskey and then approached Mrs. Hicks with only his shirt, drawers, and socks on, "with the design of hugging her, as she said," and that she threw at him the wagon hammer, which she had in her hand pounding coffee. It hit him on the head and caused his death. She did not know that Allen's design was of the basest kind, but her only intention was to keep him off. On the trial, Hicks' prevarications tended to strengthen the circumstances against him, but those very prevarications arose from his determination not to implicate his wife. Had he told the truth at first, and called for a medical examination of the deceased, it is highly probable that he would have been acquitted, and the law have been spared the odium of a judicial murder. But we must say that his wife, in keeping silent while her innocent husband was executed, failed in the high courage and virtue which her sex have so often exhibited.

CORRESPONDENCE.



CHRIST A PRIEST AND KING.

"He shall sit and rule upon his throne, and he shall be a priest upon his throne."—ZECH. 6:13.

See our Priest in glory rise,
And he himself a sacrifice!
He is a King to make us free
From Satan our great enemy.—
A Priest our sins to expiate,
A King the same to extirpate.—
A Priest to take our guilt away,
A King to break sin's potent sway.—
A Priest to pardon all our sin,
A King to make us pure within.—
A Priest to make our title sure,
To joys which ever shall endure;
A King to make us fit to be
The heirs of bliss eternally.
As Priest he makes it possible
For God to pardon, cleanse, and heal.
As King he conquers, so that we
Accept his pardon, which is free.
As Priest, through grace, we are restored
To the favor of our Lord:
And as a King he makes us shine
In his own image, so divine.
Then let us all, with holy joy,
Our talents evermore employ,
Offerings of praise and prayer to bring
To Jesus Christ, our Priest and King.

REV. 20:6.

BY O. R. FASSETT.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Perhaps no chapter in the Bible has been more misunderstood and perverted than the one from which I have chosen my text. Even the text has been variously interpreted, according to the imagination of different expositors. We conceive it to be the hinge on which the whole chapter turns,—the key-stone of the arch, for by a right understanding and interpretation of it, we shall gain a correct view of the whole chapter. The importance of the verse to a proper understanding of the chapter, is acknowledged by all who have considered it; hence the efforts to define the words and terms to meet the different views of their interpreters.

It is pretty generally admitted, that the chapter is descriptive of the millennial state on earth;—the word "millennium" being derived from the Latin word "mille," signifying "a thousand;" but its true character, as well as its relation to the Second Advent of our Lord, has been the principal point of controversy.

I have no other desire in calling the attention of my brethren to this chapter, than to promote the cause of truth, and defend the original Advent faith as proclaimed by us. The many and diverse opinions put forth of late have been a source of trial to me, as the chapter has appeared so lucid and clear to my own mind from the beginning. If, therefore, I can be the means of settling the faith of any on this interesting and important portion of God's word, my heart will be gratified, and my prayer answered. To do this, let me,

I. Define the terms used in the text; and
II. Give an analysis and exposition of the chapter.

I. Define the words and terms used in the text.

1. "Resurrection?"—This word is used only in one sense in the Scriptures, and invariably refers to a resurrection of the mortal body from the grave, or dust. Conversion, or a spiritual awakening, is sometimes denoted by it, as in Eph. 5:14—"Awake, thou that sleepest, and arise from the dead, and Christ will give thee light." But the word in our text is not used as a figure, as is evident from the following considerations:

(1.) It would then imply, that every one so awakened, would assuredly live one thousand years.

(2.) It would teach that every such one would not be hurt of the second death.

(3.) It would also teach, that every such one will be made a priest unto God, and will reign with Christ.

Every attempt, therefore, to force such an interpretation on the word, or passage, would meet with such difficulties. The only consistent and intelligible view of it is that which defines it as a bodily resurrection. There is an abundance of Scriptural testimony in favor of this view. It is likewise based on the resurrection of our Lord. (See 1 Cor. chap. 15, and 1 Pet. 1:3.)

2. "First resurrection?"—That there are two resurrections, different in character, and apart in time, is as evident from the teaching of the Scriptures, as that all mankind will ultimately be raised. The following passages will prove this point:

(1.) Order of character.—"For as the Father raiseth up the dead, and quickeneth them, even so the Son of man quickeneth whom he will." "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." The word "hour," in this place, is of the same signification with the word "time," viz., "the time is coming, and the time now is."—This was true: there had been raised by Christ, Lazarus, the widow's son, &c., but not raised in a single hour. Now mark! "Marvel not at this:"—as though he would say, Marvel not because these few now hear the voice of the Son of God, and live—"for the hour [time] is coming, in the which all that are in their graves shall hear his voice, shall come forth; they that have done

good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5:21-29. This passage teaches the universality of the resurrection—a resurrection of all men—and also the order as to character.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24:14, 15. Now add.—"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke 14:14. The first of these passages proves the resurrection of all men—the just and the unjust—and the last, that the resurrection of the just is distinct from that of the unjust. What propriety is there in the language—"Thou shalt be recompensed at the resurrection of the just,"—if both the just and unjust come forth at the same time?

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Philipp. 3:10, 11. Did not the apostle know, that all men were to be raised ultimately, and that he must of necessity be resurrected from the dead? Why does he desire to attain to a state of fellowship with Christ, in order "if by any means he might attain" that which all must attain? Here is the secret.—He desired to have part in the "first resurrection,"—"the resurrection from among the dead," as the passage should have been translated, (*Whiting*), leaving the wicked dead behind in the grave.

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me."—Psa. 49:14, 15. Here the upright, like David, are to be redeemed from the grave while the wicked are being consumed, and their beauty perishing in the grave from their dwelling.

"That they might obtain a better resurrection."—Heb. 11:35. This is spoken of those prophets and ancient worthies who wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented. They suffered that they might attain "a better resurrection."

(2.) Order of time.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die," (old and young, righteous and wicked,) "even so in Christ shall all be made alive. But every man in his own order,"—the order here given respects time and character,—"Christ the first fruits, afterward they that are Christ's at his coming."—1 Cor. 15:12-23. If all, both righteous and wicked, who die in Adam, are all raised at the advent of Christ, then all are Christ's, and Universalism is true.—There is no avoiding this conclusion. But the order laid down by Christ and his apostles is—first, Christ as the first fruits, "afterward they that are Christ's at his coming." "The rest of the dead lived not again until the thousand years were finished."—Rev. 20:5. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. 21:16. How long? "The rest of the dead (wicked) lived not again until the thousand years were finished."

"And Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20:34-36. Here let me inquire: Are not all to be raised from the dead? If, then, there is not an order to the resurrection as respects time and character, so certainly as that all are raised, they are to be "made equal to the angels," "to die no more," &c., for they are "the children of the resurrection!" But, says our text, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." And v. 5—"The rest of the dead lived not again until the thousand years were finished."—These passages must suffice on this point. If it can be proved that there is future resurrection of all men, it can be also proved that there are two resurrections as to order of character and time. The one is as susceptible of proof as the other. To deny the one will lead us to deny the other, when all the proofs are before us.

It is true, that without the 20th chapter of Revelation, it would be difficult for us to determine the length of the intervening time between the resurrection of the righteous and that of the wicked. So also to the Jewish Church and the world previous to the first advent, it would have been wholly impossible for them to have determined that the two advents of the Messiah were two thousand years apart, without the book of Daniel. We might as well discard the time given us in Daniel relating to the two advents, as the time given in the Revelation relating to the two resurrections. If there are two resurrections, then the time is given us in Scripture, for time is given in connection with every important event. That time is, therefore, one thousand years, as revealed in the text: for it is the only place in the Bible where the time is definitely stated in regard to the two resurrections.

We are told by some, that "the first resurrection" is conversion. If this be so, then the second must be; for by what rule shall we determine the one to be conversion, and the other not? Again. The second, whatever be its nature, must take place just one thousand years after the first. If it be conversion, then there are to elapse one thousand years in which there are to be no conversions; for "the rest of the dead (in trespasses and sins) lived not again till the thousand years were finished."

3. "Second death." The passages in which this expression occurs are, Rev. 2:11, 20:6, 14, and 21:8, from which we learn that it refers to the fearful and final end of the ungodly;—it can refer to nothing else.

4. "Priests of God." What is implied by this distinctive relation to God, may be gathered from the following scriptures.—"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."—Ex. 19:5, 6. The requisite to make that nation a kingdom of priests to God, was to obey his voice, and keep his covenant. This they did not do, so that ultimately they were rejected. Accordingly Peter tells us, (1 Pet. 2:5, 9, 10), "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

From this we learn, that those who "offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

How forcible and striking the inspired inscription of that despotic and anti-Christian system symbolized by a woman seated upon a scarlet colored beast, and drunken with the blood of the martyred saints! The prophet Daniel, and the holy seer of Patmos, saw in vision the most vivid representations of the great apostacy, both in her civil and ecclesiastical capacity; and in their faithful record we have her persecuting presumptions and blasphemous propensities boldly described,—while from the same source we learn that the great object of her bitter hatred is the true Church of Christ, "the saints of the Most High." The characteristics implied in the above inscription have been most strikingly developed in the acts of the power referred to, and stand forth in bold relief, in view of which we inquire, Who can question its appropriateness,—and hence its inspiration?

The Roman Catholic hierarchy, like other great political establishments, has within the last half century experienced a variety of reverses: and although at times she has felt and expressed sorrow at her humiliated condition, while contrasting it with the days of her more extended power and prosperity, we may rest assured that the inspired delineation of her character in its different aspects, as recorded in the word of the Lord, is not distorted. Facts prove that her moral portrait is not overdrawn and too deeply colored, or the epithets applied extravagant or too forcible. Although for some time past she has been unable to slaughter by thousands the "saints of the Most High," and practice the unimaginable horrors of the Inquisition on those who may dissent from the dogma, that the soul may be purified and prepared for the judgment, and ultimate glory, by passing through her burning, purgatorial flames, as a substitute for the blood of Jesus Christ, which cleanseth from all sin,—although she may not be able to wreak out her revenge on those who in the fear of God, dare to denounce her blasphemous assumptions, or drag monarchs from their thrones and princes from their seats, to place them beneath her crushing feet, and also to compel them to acknowledge her supremacy,—it is not because she has repented of her former atrocities, become illumined by the "march of intellect," and therefore more gentle and benevolent in her disposition; but because she possesses not the necessary power! She still bears the mark of her apocalyptic brand, and her insatiable desires are the same; but to her great annoyance and disquietude, she has not the means of carrying them out! Her Cardinals and Jesuits, Priests and Puseyites, are unitedly endeavoring to forward her interests, hide her deformity, obliterate her inscription, and make her appear attractive; and at the present time, sanctioned by Pope Pius the Ninth, the whole machinery connected with the iniquitous system of which he is the head, is in active operation; and recent developments prove that the Romish Church is making a desperate effort to regain her lost dominion, to embrace once more within her draconic grasp "the saints of the Most High," to drink more freely of their blood, consume more faggots in their destruction, and again exercise those diabolical functions she assumed in consequence of her intellectual and moral affinity to the king of the regions with which she is in league! But the present struggle may be her last: her thirst for blood may not be assuaged; her attempt to conceal her widowhood will prove abortive; her anticipated power and prosperity will prove in reality, adversity and destruction; and ere long she must reel from the back of the scarlet beast upon which she rideeth,—her plagues will come upon her suddenly, and the whole system, like a mighty milestone, will be cast into the abyss, and sink to rise no more!

Thus in defining scripturally the words and terms that make up the passage, we are compelled to take the literal view.

The great objection to the other, or mystical method, is, that there is no certain rule to be governed by in its interpretation. Hence we have the views of this class of interpreters continually conflicting. Compare those of the Swedenborgians, the Shakers, and a host of similar expositors of this chapter; no two of them agree.

The doctrines taught in the text are—1st. That there are two resurrections, one thousand years apart.

2d. That the righteous have part in the first, which takes place at the commencement of the thousand years, and are "blessed and holy."

3d. That the wicked have part in the second, which takes place at the termination of the thousand years, and are accordingly accursed.

II. Analysis of the chapter.

Vs. 1-3—Instruct us in regard to the disposition made of Satan, that Old Serpent, which is the Devil, during the thousand years.

An angel comes down from heaven, having the key of the bottomless pit and a great chain in his hand. He lays hold of the dragon, that old serpent, and binds him a thousand years, so that he deceives the nations no more till they are finished.

Vs. 4-6—Teach who are the distinguished and favored ones who have part in the first resurrection,

and who reign with Christ during the thousand years in which the devil is bound.

Also those who have part in the second resurrection, and enjoy no part of the millennial reign.

Those who reign with Christ during the thousand years, are those to whom "judgment was given;"—those who were beheaded for the witness of Jesus, &c.—those who have part in the first resurrection,—those on whom "the second death hath no power," &c.

Vs. 7-10—Present us with the events to take place at the end of the thousand years. I will enumerate them in their order.

1. Devil loosed out of his prison.

2. Wicked dead are raised.

3. Devil deceives the nations thus raised.

4. Marshals them to attack the city.

5. They come up on the breadth of the earth, an exceeding great army, and encompasseth the city.

6. City is not taken, no battle fought.

7. God's judgments destroy them.

8. The saints with Christ, unharmed, and reign for ever.

Vs. 11-15—We have in these verses a description of the judgment, of which he had not before given us an account. Because here given, it does not follow that it takes place at this juncture, for it could not take place after the event specified in the last clause of v. 9. The judgment of the righteous and wicked must be consequent on their resurrection. Hence, the judgment must occupy the thousand years.

John beholds great white throne, and Him that sat thereon, whose face the heaven and earth fled away. He saw the dead, small and great, stand before God, and the books opened, with the book of life, and the dead were judged out of those things

written in the books according to their works. These events we understand to take place at the commencement of the thousand years, on the resurrection of the righteous. "The sea gave up the dead which was in it," an announcement that all will ultimately be raised, whether in sea or land. "And death and hell delivered up the dead which were in them; and they were judged every man according to their works." This event transpires at the end of the thousand years, on the resurrection of the wicked dead.—v. 5.

LETTER FROM ENGLAND.

"And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth."—Rev. 17:5.

How forcible and striking the inspired inscription of that despotic and anti-Christian system symbolized by a woman seated upon a scarlet colored beast, and drunken with the blood of the martyred saints! The prophet Daniel, and the holy seer of Patmos, saw in vision the most vivid representations of the great apostacy, both in her civil and ecclesiastical capacity; and in their faithful record we have her persecuting presumptions and blasphemous propensities boldly described,—while from the same source we learn that the great object of her bitter hatred is the true Church of Christ, "the saints of the Most High." The characteristics implied in the above inscription have been most strikingly developed in the acts of the power referred to, and stand forth in bold relief, in view of which we inquire, Who can question its appropriateness,—and hence its inspiration?

The Roman Catholic hierarchy, like other great political establishments, has within the last half century experienced a variety of reverses: and although at times she has felt and expressed sorrow at her humiliated condition, while contrasting it with the days of her more extended power and prosperity, we may rest assured that the inspired delineation of her character in its different aspects, as recorded in the word of the Lord, is not distorted. Facts prove that her moral portrait is not overdrawn and too deeply colored, or the epithets applied extravagant or too forcible. Although for some time past she has been unable to slaughter by thousands the "saints of the Most High," and practice the unimaginable horrors of the Inquisition on those who may dissent from the dogma, that the soul may be purified and prepared for the judgment, and ultimate glory, by passing through her burning, purgatorial flames, as a substitute for the blood of Jesus Christ, which cleanseth from all sin,—although she may not be able to wreak out her revenge on those who in the fear of God, dare to denounce her blasphemous assumptions, or drag monarchs from their thrones and princes from their seats, to place them beneath her crushing feet, and also to compel them to acknowledge her supremacy,—it is not because she has repented of her former atrocities, become illumined by the "march of intellect," and therefore more gentle and benevolent in her disposition; but because she possesses not the necessary power! She still bears the mark of her apocalyptic brand, and her insatiable desires are the same; but to her great annoyance and disquietude, she has not the means of carrying them out! Her Cardinals and Jesuits, Priests and Puseyites, are unitedly endeavoring to forward her interests, hide her deformity, obliterate her inscription, and make her appear attractive; and at the present time, sanctioned by Pope Pius the Ninth, the whole machinery connected with the iniquitous system of which he is the head, is in active operation; and recent developments prove that the Romish Church is making a desperate effort to regain her lost dominion, to embrace once more within her draconic grasp "the saints of the Most High," to drink more freely of their blood, consume more faggots in their destruction, and again exercise those diabolical functions she assumed in consequence of her intellectual and moral affinity to the king of the regions with which she is in league! But the present struggle may be her last: her thirst for blood may not be assuaged; her attempt to conceal her widowhood will prove abortive; her anticipated power and prosperity will prove in reality, adversity and destruction; and ere long she must reel from the back of the scarlet beast upon which she rideeth,—her plagues will come upon her suddenly, and the whole system, like a mighty milestone, will be cast into the abyss, and sink to rise no more!

"Avenge, O Lord, thy slaughtered saints, whose bones Lie scattered on the Alpine mountains cold. Even they who kept thy truth so pure of old, When all our fathers worshipped stocks and stones, Forget not. In thy book record their groans Who were thy sheep, and in their ancient fold Slain by the bloody Piedmontese, that roll'd Mother with infant down the rocks. Their moans The vales redoubled to the hills, and they To heaven. Their martyr'd blood and ashes sow O'er all the Italian fields, where still doth sway The triple tyrant, that from these may grow A hundred fold, who, having learn'd the way, Early may fly the Babylonian woe."—MILTON.

In consequence of the recent bold step

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."—Rev. 18:4-21.

Soon the prayer of the martyr saints will be avenged,—the Saviour will appear in glory, the elect will be gathered, the kingdom will be established, and the faithful will reign with Him forever, even forever and ever.

J. W. BONHAM.

Brighton, Dec. 8th, 1850.

THE PREPARATION "TO STAND BEFORE THE SON OF MAN."

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—LUKE 21:34-36.

"Take heed."—This warning is addressed to Christians. They are warned of danger; and those dangers are plainly pointed out. Christians should take heed to themselves, with the expectation of avoiding the wrong. Without an expectation of success, we should be like the man of whom James says, "Let not that man think that he shall receive anything of the Lord."

That Christians will have to live in the midst of these abominations is certain, from the teachings of our Lord. He says: "And as in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed."—Luke 17:26-30.

By as much as our times are growing more and more like the times of Noah and Lot, Christians should be awake to the peculiar perils of these days. They should nerve themselves up to self-denial and singular purity.

While the enemies of the cross of Christ shall boldly and unblushing bow down to their appetites, as to a God, let Christians sigh and cry over the abominations of the "abominable," and earnestly "abstain from fleshly lusts which war against the soul."

This work of taking heed is to be an *individual* work. We are not to judge our brother, or set at naught our brother. We must take heed to *ourselves*, lest at any time our hearts be overcharged. *Bapvov*, means, "to be heavy, weigh down, oppress," &c. The three principal causes which tend to overcharge or weigh down the heart, are distinctly named. They are "surfeiting,"* and drunkenness, and cares of this life."

I have sometimes heard ministers tell their hearers that they must not be "surfeited with the cares of this life." This is not only giving a figurative meaning to the word surfeit, it leaves out of view the two leading features of danger.

Mr. Barnes, in his Notes, says, "This word (surfeiting) does not include intoxication, but merely indulgence in food and drink, though the food and drink in themselves should be lawful." On the word "drunkenness," he says: "The ancients were not acquainted with the poison that we use on which to become drunk. They had no distilled spirits. They became intoxicated on wine, and strong drink made of a mixture of dates, honey, &c."

Whatever, of food or drink, stupefies the body, or numbs the senses, should be firmly refused. "If any man defile the temple of God, him shall God destroy." Let us beware of overcharging the heart in any way, lest the day of Christ come upon us *unawares*.

"Cares of this life."—A distrustful anxiety about "what we shall eat, or what we shall drink, or wherewithal we shall be clothed," overcharges the heart. It weighs it down from the mercy-seat into the mire and filth of this world. It surrounds the soul with the shades of night, and of moral death. For says Paul, "To be carnally minded is death."

No Christian has a right to have his heart overcharged. It is a heinous sin. We must "cast all our care on God: for he careth for us."—"He hath said I will never leave you nor forsake you."

Then with our appetites duly moderated we may give ourselves to constant watchfulness and prayer, that we may be accounted worthy to escape the terrible judgments of God, and to stand before the Son of man.

B. M.

Dec. 17th, 1850.

THE MILLENNIAL KINGDOM.

BRO. HIMES:—The great subject of the millennial reign of Christ is attracting increased attention in the Christian world, and is destined so to do till it shall be ushered in, in the fulness of its glory. Each

item contributed to swell the amount of interest on the subject, and to shed light on its character, is so much done for Christ and his cause. When he made his first advent, and appeared in Judea as Israel's King, he had his harbinger, and was formally introduced to the notice of his people by his ministrations. So now, his advent and reign are to be made known to the nations of the earth, and to accomplish it he will have instruments. It is important that these instruments should not only have light on *what manner* of time, but also on *what* the spirit of Christ in the holy prophets did signify, when he testified the glory that should follow his sufferings.

The views of Adventists on the subject of the nature of Christ's reign, have not been hastily formed, nor should they be suddenly abandoned. We have no reason to shrink from the most rigid scrutiny, nor to be ashamed of the faith we entertain, or the hope within us. The Advent views will suffer no loss by a comparison in the light of Scripture with any system extant on the same points. With your permission, I propose writing a series of articles on this subject for publication in the "Herald"; in which I shall take up and review the theories both of Millenarians and Millenarians.

J. LITCH.

Philadelphia, Dec. 29, 1850.

We shall be pleased to have a good defence from your pen of the position so triumphantly put forth by Mr. Miller.—Ed.

Bliss' Sacred Chronology.

BRO. HIMES:—I have just read the above work, and am much pleased with it, as it contains a vast amount of valuable information, which can be obtained at a small price, and treasured up with little study. I think it would be a benefit to every Bible student to have one of them in his possession; and I hope every Adventist in the land will obtain one; not especially to reward Bro. Bliss for his task in producing it; for the work is of sufficient value to be entitled to the patronage of all, from a more worthy consideration, which will, I trust, abundantly repay the author for his toil in preparing it.

Hallowell, Jan. 2, 1851. I. C. WELLCOME.

Bro. B.'s reward in preparing it, consists solely in the aid it renders others. It is not published at his cost, nor does he receive a penny for it—whatever is realized from its sale, goes to promote the interests of the cause.

We have not sold enough of this work, as yet, to pay one third of the expense. It is a work much needed by Adventists, and we can but hope an effort will be made for its general circulation among us.

Extracts from Letters.

SIST. MARGARET REYNOLDS writes from Reynolds-ville, Tompkins Co. (N. Y.), Dec. 18, 1850:

DEAR BROTHER:—Enclosed I send you one dollar to aid you in your expense of the "Supplement." It has been with feelings of regret that I have heard of the proceedings at Boston for the past few months. I had hoped better things of those who set themselves as guides and teachers of so momentous a subject as the near coming of the Saviour to "render unto every one according to his works." To think of such speaking evil of one another, and trying to injure the cause which you have so many years been trying to build up, is sad indeed; but in apostolic days there were certain that loved to have the pre-eminence, and it is even so yet. I have frequently thought there was more to be dreaded from secret foes than open enemies; more from Satanic influence under the garb of an angel of light, than the roaring lion. But from all those I pray the Lord to deliver you, and preserve you blameless unto His glorious kingdom.

I should like to hear whether you intend to visit Ithaca when you come out West. You will doubtless publish your appointments in the "Herald." My Post Office address is the same as usual.

Note.—I shall visit Ithaca while on my visit West.

J. V. H.

SISTER MARTHA M. MAXWELL writes from West Poland (Me.), Dec. 24th, 1850:

BRO. HIMES:—Your visit to Poland was highly appreciated. It was with much satisfaction we saw so many of our former brethren listening with such attention to the truths which separated us. You now seem nearer the hearts of some than ever; be assured you have their prayers, and they sincerely hope you will visit them again. When I mentioned to you the brother who was so much interested in your paper, and wished it continued, your answer was as I expected, and while I reflected God loves the cheerful giver, I regretted that feeble health had rendered me of so little use in the cause, but resolved I would do what I could. When hearing the brother express himself as he did, and said the Postmaster gave him the postage, I thought, had you not devised such liberal means, I should not have enjoyed this pleasure, which I have many and many a time thanked the Lord for, the "Herald." I have never felt condemned for esteeming his servants highly who furnished me with it; neither have I understood my brethren and sisters, whose letters I have read with much satisfaction, as giving Bro. Himes more thanks and praise than God, as some accuse them. He that searches the heart and tries the reins, will be their judge. God will honor them that serve him. But why have I been so thankful for the "Herald"? Because the grace of God has enabled the managers to take a straight course between cold formality and fanaticism, so I have had something I have enjoyed, while the two extremes have afflicted me exceedingly. O may God still guide and support you, dear brother.

BRO. JOSEPH SEAVY writes from Union Square, Oswego Co. (N. Y.), Dec. 13, 1850:

DEAR BRO. HIMES:—Your paper I consider the best and most interesting that I am acquainted with,

and peculiarly adapted to the age of the world and signs of the times. Very soon, no doubt, the "times of the Gentiles will be fulfilled," the seventh trumpet will sound, and the fifth and everlasting kingdom will be set up.

You have had severe trials. Enemies spring up where friends might be expected. But you have passed through the fire without a singe of garment in the estimation of those who are acquainted with all the circumstances, as set forth in the accusations and in the defence. The battle is the Lord's. Good soldiers of Immanuel must have some skirmishes with the enemy, but in the strength of the arm of the mighty God of Jacob they will overcome, and ascend into the hill of the Lord, where foes can no more disturb the peace of the righteous.

Your whole course relating to the Advent publications, as far as I understand it, I heartily approve.

I am, dear sir, with much love and affection, a fellow traveller through this wilderness world.

BRO. SEAMAN CASE writes from Bristol (Vt.), Dec. 15th, 1850:

DEAR BRO. HIMES:—I would say in behalf of the brethren and sisters of this place, that we highly appreciate your visit with us of late, and especially as you made extra exertions to hold out the hand of encouragement to us while laboring under such poor health; you have our thanks for your visit with us, as also our warmest prayers for the recovery of your health. We cannot bear the thought that you should be laid aside before our Master shall come. We also thank our heavenly Father for the very able and appropriate discourse we heard from your lips while here: the importance of our patience to endure, that after we have done the will of our heavenly Father, we might receive the promises. We assure you it was meat in due season. Our meetings are well attended, and have become more interesting since you were here. From the gathering signs broadcast over the world, especially the move of the Catholic power of late, we are confident we are nearing the throne. Awake, awake, O Zion, put on thy beautiful garment.

BRO. JOHN SLATER writes from St. Albans (Ill.), Nov. 30th, 1850:

DEAR SIR:—From what the Bible says in regard to persecution, and from the history of the Church, you are probably aware that you are still to be a mark for the adversary. But if you are assisted as you ought to be by your brethren, and as you may be by the Holy Spirit, I trust that you will still let light from your pen, and from those of your correspondents, shine through the columns of the "Herald" upon the solemn and glorious revelations of the not distant future.

BRO. S. R. DENNETT writes from Canaan (Vt.), Jan. 8th, 1851:

DEAR BRO. HIMES:—I want you to say through the "Herald," that I have been very much annoyed with newspapers and pamphlets containing, as I believe, spurious doctrines, such as the old Jewish Sabbath, door of mercy closed, dreams, visions, &c. I have received as many of the above as I wish for. I want no more of such chaff.

BRO. JACOB F. HUBER writes from Middletown (Ct.), Dec. 21st, 1850:

DEAR BRO. HIMES:—I sympathize with you most sincerely in your fiery trials, my dear brother, and pray that they may, by divine grace, be sanctified to you and yours. They have endeared you to me greatly, and increased my confidence in your Christian integrity and liberality, and I trust they will cause you to shine the brighter in the kingdom of our Father.

Yours in the bonds of Christian affection.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER DIE."—John 11:25, 26.

My beloved companion, HARRIET CORDELIA GIBSON, fell asleep in Jesus Dec. 19, 1850, aged 20 years four months and twelve days. She had always been a very healthy person until about the 1st of September last, when she was attacked with a liver affection, which drew to her stomach a very bad serofulous humor, which she had from a child, but which had never been troublesome internally. She experienced religion at an early age, and embraced the doctrine of the speedy coming of Jesus Christ in '42 or '43, but heard very little on the subject till 1848, since which time she had lived a very devoted life. She was of a meek and amiable disposition. Her sufferings during her sickness were great, but she bore them with astonishing patience. When asked if she did not long for the time to come when her pains would cease, her only reply was, "I can wait." Her mind was very clear and bright until the last, as was also her faith. I sorrow not as those who have no hope, for I rejoice in hope of a speedy re-union in a land where there will be no more death, nor sorrow and crying, for the former things will have passed away.

O. D. GIBSON.

Houghtonville (Vt.), Jan. 9th, 1851.

DIED, in Haverhill, Mass., Dec. 24th, Mrs. MARY PLUMMER, in the 88th year of her age. Thus has fallen asleep, in the fullness of her years, my dear mother. She had been a consistent professor of the Christian religion for almost half a century. We are able to say, she has "finished her course," she has "kept the faith," and has died "in the Lord." The doctrine of the resurrection of the dead was the

theme of her conversation, her hope, and the joy of her heart. To her friends, therefore, her flesh rests in hope. She will be found at the resurrection of the just.

H. PLUMMER.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

AGENTS FOR THE HERALD.

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THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern; and in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed:

From Rev. G. P. Matheus, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

THE ADVENT HERALD.

BOSTON, JANUARY 18, 1851.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature.

3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY": "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becomes all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becomes them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Savior, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituaries of children, in prose and verse, prepared and arranged by N. Hervey."—Price, 25 cts.

THE LILY AMONG FLOWERS.—Price, 25 cts.

LOUDON VILLAGE, N. H.—By special invitation, we visited this place on the 8th and 9th inst., in company with Bro. Osler. We found a faithful company of believers there, to whom we delivered three lectures. We had not anticipated a visit there, and had previously stated through the *Herald* that we should not be able to do so; but circumstances subsequently allowed us to accept the invitation tendered us. We shall endeavor to repeat the visit, and render the friends there all the aid in our power. Bro. Osler remained in charge of the meeting after our departure, and we expect good results from the effort.

On the 10th we came to New York, where we met Bro. Jones, C. B. Turner, and R. Hutchinson. On Sabbath morning, we spoke to Bro. Jones' Church in Brooklyn. The congregation was large and solemn. Bro. Jones is again deeply afflicted. All his children are sick, and fears are entertained that some of them may not recover. The Lord bless and sustain him. In the afternoon and evening we preached to Bro. Turner's congregation in Hester-street, New York. The house was filled, and we never had a better hearing in the city. We can but hope that some conversions may result from the meetings.

Bro. Turner has labored faithfully to sustain the cause in New York, and his labors have not been in vain.

Bro. Hutchinson's health is somewhat improved. May God bless the means used for his recovery, that he may again enter his field of labor.

We leave this afternoon for Auburn, to attend the Conference, from which place we shall report in due season.

Bills.

We have delayed sending out bills, not wishing to do so at all if we could avoid it. But we have not heard from a large number. We know that some find it difficult at times to comply with our calls; of course we can find no fault with such. But there are many who do not have this excuse,—negligence being their only reason. Come, friends, wake up!

"A Primary Pronouncing Dictionary of the English Language; with Vocabularies of Classical, Scriptural, and Modern Geographical Names. By Joseph E. Worcester. Boston: Jenks, Palmer & Co."

This little work is an abstract from the larger Dictionary of Dr. Worcester, and contains quite a full vocabulary of the common and well authorized words of the English language. It is well adapted for the use of students in academies and smaller schools.

"THE COMMONWEALTH & EMANCIPATOR."—This is a noble looking weekly sheet, made up from the columns of *The Commonwealth*, of this city, the new organ of the Free Soil party. It appears to be ably conducted, and is filled with rich and racy articles.

"THE WHIG ALMANAC FOR 1851."—We are indebted to the office of the New York *Tribune* for a copy of this valuable annual—valuable for its large amount of statistical information on a great variety of subjects.

We have received the January number of the "Pathfinder Guide for the New England States." It is published by Snow & Wilder, on the 1st of every month, at No. 5 Washington-street, Boston.

We have also received the "Boston Express List, and Forwarder's Guide," for January, from the same publishers. The convenience of these little works to the travelling public is so well known that we need not say anything further.

NEW AGENT.—Elder T. M. Preble, of East Ware, is our Agent in that place for the *Herald* and Advent publications.

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

JOSHUA V. HIMES,
LEMUEL OSLER,
BULLER MORLEY,
O. R. FASSETT,
EZRA CROWELL,

Boston, Nov. 15, 1850

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

I. Adrian, T. M. Preble, Colger Snow,
J. F. Guild, James Brooks, Thomas Smith, L. Kimball,
Amos Kenney, J. Croffut, P. B. Morgan,
A. Merrill, J. Shaw, N. H. A. Hale,
W. H. Eastman, Henry Perkins, R. Harley,
Dr. N. Smith, N. Smith, T. Harley,
I. Wright, S. Tibbitts, C. Green,
H. Buckley, John F. Millikin, D. Smith,
E. L. Clark, E. Parker, J. M. Daniels,
I. C. Wellcome, Ezra Crowell, H. Stinson,
N. Hervey, I. H. Shipman, D. I. Robinson,
J. V. Himes, H. Plummer, J. Pearson,
L. Osler, O. R. Fasset, B. Morley,
Dea. L. Jackson, Chase Taylor, Jonas Ball,
G. W. Thomas, O. D. Eastman, D. Bosworth,
P. Hawkes, L. Bolles, L. M. Bentley.

Christ, the only Priest.

Nothing corresponding with Judaism can again be established in our world. Its types were types of things which are now in heaven, and which cannot be again brought down to the earth. They are embodied in the office of Christ's priesthood, and can never again be required or allowed in the service of men. The heavenly things themselves are present to our view, and the earthly things, which were the patterns of them, as being no longer necessary, are forever withdrawn. Christ himself, the Apostle tells us, were He on earth, would not be a priest.—He was not a descendant of Aaron, and therefore could not legally officiate in the temple, in which the Levitical priesthood offered gifts according to the law. He ministers in the true tabernacle, which the Lord pitched and not man. He is entered, "not into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." There is now the Shekinah of glory, pervading and enlightening with its radiance, every part of the celestial temple; there is the mercy seat to which all nations are now invited to come, and from which, for Gentiles as well as Jews, the copious streams of pardon and salvation flow; there are the cherubim, not carved in beaten gold, but living in the constant exercise of high intelligence, of burning zeal, of reverential awe, and reverberating widely as the beams of divine radiance extend, the unceasing cry, "Holy! holy! holy! is the Lord of hosts!" and there, more

glorious than Aaron, with blood more precious, with purity more spotless, with titles more numerous and dear to men, with many crowns upon his head, and the names of his people engraved upon his heart, has the High Priest of our profession entered to minister for us.

Use Scripture Language.

Hold up your face, dear brethren, for the truth and simplicity of the Bible. Be not ashamed of its phraseology. It is the right instrument to handle in the great work of calling a human soul out of darkness into marvellous light. Stand firm and secure on the impregnable principle that this is the word of God, and that all taste, and imagination, and science, must give way before its overbearing authority.—Walk in the footsteps of your Saviour, in the two-fold office of caring for the diseases of the body, and ministering to the wants of the soul; and though you may fail in the former—though the patient may never rise and walk, yet, by the blessing of heaven upon your fervent and effectual endeavors, the latter object may be gained—the soul may be lightened of all its anxieties—the whole burden of its diseases may be swept away—it may be of good cheer, because its sins are forgiven—and the right direction may be impressed upon it which will carry it forward in progress to a happy eternity. Death may not be averted, but death may be disarmed. It may be stripped of its terrors, and instead of a devolving enemy, it may be hailed as a messenger of triumph.

Dr. Chalmers.

Cardinal Wiseman.

The English papers contain a report, that a Mr. TAYLOR, recently of Weybridge, England, was induced, before his decease, to leave his property, amounting to £3000 per annum, to Dr. WISEMAN, at the same time disinheriting his own son. This statement was circulated extensively for three weeks, before any public notice was taken of it by the parties implicated.

At last a Protestant Dissenter, a Mr. DEAN, of Sittingbourne, wrote to Dr. WISEMAN on the subject, telling him he was a Protestant, but hated misrepresentation, and would contradict the report if he could do it. Now hear the Cardinal's response :

"The Cardinal with well-feigned openness, told his dissenting friend that he would, doubtless, be surprised to hear that he never in his life saw, nor spoke to, nor corresponded with, the late Mr. Taylor, of Weybridge; that he died before he came to London; and that he is not named in his will; that, since coming to London, he had had the pleasure of making the acquaintance of the excellent family, had visited them at Weybridge, where they were kind enough to receive him at any time; and that he is on terms of perfect good understanding with Mr. James Taylor, the supposed disinherited son, who, with his sister, enjoys every farthing of his father's property. Mr. Dean, with an alacrity that does him credit, forwarded the triumphant vindication to the 'British Banner,' the editor of which, with characteristic magnanimity, not only gave it conspicuous insertion, but prefaced it with some noble sentiments. Unfortunately for the Cardinal, however, there are people in the world who, having been bitten before, can doubt even the candor of a Cardinal. To one of those it occurred, that the exact truth might be ascertained by an examination of Mr. Taylor's will, and a shilling is a very small price to pay for the truth. Off he went to Doctor's-commons, and lo! and behold! it turned out that Mr. Taylor bequeathed the whole of his property to his children for their lives; and, after their decease, the estate at Weybridge, and some land and eighteen houses at Islington, to the use of the Rev. Dr. Griffiths, vicar-apostolic of the Romish Church, if he should be living at the time of the death of the last surviving child; but, if not, to the vicar-apostolic of the Romish Church for the London District for the time being."

Now, this vicar-apostolic, *mutato nomine*, is no other than Dr. Wiseman! And yet, Dr. Wiseman was not named in the will, and did not arrive in England at the time of the senior Mr. Taylor's death, and Mr. Taylor, junior, and his sister enjoy the whole property. All this is literally true; but it is also true, that the son and daughter enjoy the property only for their own lives, and cannot transmit a penny of it to their heirs; the perpetuity thereof being secured not to Nicholas Wiseman, but to Cardinal Wiseman, not to the Archbishop of Westminster, but to the vicar-apostolic of the London District, who is no other than this Cardinal Archbishop Wiseman himself! In the light of this discovery, the last sentence of his Eminence's "most candid letter" is worthy of notice:—"Assuring you that there is *as much truth* in other anecdotes concerning me which have been copied from paper to paper, as in the one which you have written to me—I am, yours, very faithfully, N. CARDINAL WISEMAN."—*Patriot.*

The Old Man.

"No expression that we are acquainted with grates so harshly upon our ears as that of 'the old man,' when it comes from the lips of a son, speaking of his father. It is irreverent, and shows a lack of some kind in the training of the child. The person who uses the expression is either intimate with low characters, or he feels not that respect and reverence due from a child to a parent."

"In excuse it is said, 'tis but a jest, and means nothing. If so, it were better not to jest on such a subject, and use some expression that does mean something."

"Old man is used as a term of reproach, a sort of by-word, and a bugaboo to scare bad children, and in the manner used expresses a sort of contempt, or don't care."

"There are several stages to be gone through before the old man is brought on. Pa, papa, and father, have had their day, and as the young swell lazily rolls his cigar or quid of tobacco to the other corner of his mouth, strokes his goatee down chin, he replies with a curl of his lip to the gentleman by whom he is interrogated. 'That's nobody but the old man.'

"Young chaps that frequent oyster cellars, beer saloons, and fashionable wine shops, who can smoke a 'regalia,' or chew 'ladies' twist' without making them sick, or walk a crack with three glasses of champagne—these are the sprigs who talk of 'the old man,' who don't know they're out."

"We have also heard these same characters speak of their mother as 'the old woman.'—True, it's no heinous offence, yet it shows—and it shows as plainly as any other swagger, what company they keep, and the estimate they place upon their parent's love and care, for so many years."

BUSINESS NOTES.

M. R. Blakeslee—All right.
M. E. Whitaker—You have paid to \$21, in next vol.
B. Morley—Bro. Ostrander's Post-office address on our books is East Weybridge, Eric Co. Is Bro. Willet's the same?

Ira Wymond—Sent you books on the 11th by Bigelow's Express, Bradlebury.

J. D. Boyer—Books sent the 16th, to care of J.

SUPPLEMENT.

No. II.

BOSTON, JANUARY 18, 1851.

THE LATE CONSPIRACY

To Destroy the Character

OF

ELDER J. V. HIMES,

And to Wrest from him the "Advent Herald."

That we might be enabled to keep the *Herald* free from matters foreign to the great purpose for which it was originated, we have been obliged to lay aside some things which our readers have a right to be in possession of. To place them in possession of these, in compliance with the expressed wishes of many, and to correct some misstatements that have been made, we issue the following sheet; which will be continued only as circumstances demand. The first we notice are the statements made respecting

AN ATTEMPT AT SETTLEMENT.

This refers to an attempt made by Bro. HENRY TANNER, of Buffalo. This is represented by the other side as having been frustrated by this office, and we are told that the *Harbinger* represents WEETHEE and NEEDHAM as anxious for an investigation. As numerous efforts for an investigation have been refused by them, we will give the correspondence which passed between the several parties, in connection with Bro. TANNER's effort.

On the 25th of Oct. last, Bro. H. TANNER was in town, and without any consultation with Mr. HIMES, who was absent from the state, drew up, of his own accord, the following proposition, which he sent to each of the parties therein named, for their acceptance, viz:—

We, the undersigned, pledge ourselves, in the fear of God, to submit all our grievances and complaints, which we or either of us may have against either, and all the evidence on each and every point in question, and submit to be ruled and governed strictly by the legal manner of taking evidence, and to obey any and all summons which may be made upon us during the time of taking such evidence; and most strictly and religiously to abide by the decision which shall in this case be made,—acknowledging its force and righteousness, and govern ourselves accordingly,—that is, if it may be taken by a number of men constituted as follows:

Chas. B. Turner, O. R. Fassett, and B. Morley, shall be a committee to select thirty names, none of whom shall be members of the Advent Churches, or in any manner identified with the cause; but all of whom shall be members of other Churches in good standing, and none of whom shall reside within twenty miles of the city of Boston, or Worcester. J. V. Himes, J. P. Weethee, and Geo. Needham, shall mutually agree upon six, who shall constitute a committee of reference, which committee shall select for a seventh, a magistrate, who shall have the casting vote on all questions; and the decision of the majority so obtained, on all questions, shall be binding. And should either one of the six first selected refuse to set on the reference, then the vacancy shall be filled by the remaining number of this committee, without regard to Weethee, Himes, or Needham. And should the three last named fail to agree on the number of six, then those which they do agree upon, be they more or less, shall make up that number, without any regard to either party named. And before this body so organized, shall all evidence be taken.

1st. To establish whether the Church which tried J. V. Himes was or was not a proper body to do so.

2d. J. P. Weethee, Geo. Needham, and all others who have appeared in this contest, shall be called upon and held responsible to prove all the charges made against J. V. Himes.

3d. J. V. Himes shall be called upon and held bound to prove all the charges he has made against either of the parties so appearing.

And if in anything either fail to substantiate his charges so made, he shall make his acknowledgment to the other, and by publication to the brethren at large, and ask forgiveness publicly of his injured brother; and failing to do so, he or they shall be considered disturbers of the peace of God's Church, and wicked men.

In no case shall any testimony be taken but upon oath or affirmation; and such as could be given in a court of law, the magistrate alone being the judge on this point. And in no case shall Himes, Weethee, or Needham, be allowed to testify, they being direct parties in interest.

The trial shall not be prolonged beyond ten working days after the commencement, not counting the first, which is given to organize.

And to bear the expense of this trial, each party, to wit, J. V. H. on one part, and Weethee and Needham on the other part, shall first deposit in the hands of the three first named brethren \$100 each. And contributions shall be publicly invited to be sent to the same committee, to defray such expense of trial. And from the money in the hands of said three brethren, and from contributions made to them, shall all expenses first be paid, together with the expense of publishing five thousand copies of the verdict, for free circulation. And after these expenses are so paid, the money deposited by the parties in the beginning, shall be returned to them pro rata, from the

contributions. And when enough is so contributed, notice shall be given of the fact by the committee, which shall then be dissolved.

Each party shall be allowed two counsel before this reference committee, from among their brethren, whom they may select.

And in neither case shall either party, Himes, Weethee, or Needham, be allowed to plead for themselves or others, or take any active part, other than by and through their counsel.

The counsel so selected shall do all the questioning of witnesses, and do all the pleading, and in every way have all the management of the case, under the direction of the magistrate.

This meeting shall be arranged to commence on the 3d day of December next, in the city of Boston. In the meantime this agreement shall be published in all the Advent papers, for the sole purpose of soliciting contributions to be forwarded to either of the committee of the three first named. And whatever amount shall be so contributed, shall be deducted equally from the amount to be deposited to make up the \$100 each, which shall be deposited on the 2d day of December.

This trial shall not be considered as affecting the Church relations of either party to his respective Church at the time of trial.

(Signed) J. P. WEETHEE, Oct. 25, 1850.
J. V. HIMES,
(signed on first presentation, Nov. 2.)

GEO. NEEDHAM, (signed copy, Nov. 5.)

This, as will be seen by the above, was signed by each of the parties. W., after a personal interview of two hours, and much urging by T.; H. on his return to Boston; and N. by letter.

On the 2d of November, two of the above-named committee, Dr. C. B. TURNER and O. R. FASSETT, unexpectedly met in this city, and consulted respecting their duty in the case. They felt that the performance of the duty assigned to them would be assuming a great responsibility, unless a corresponding amount of good would obviously result from it. And before they could conscientiously ask the brethren to subscribe several hundred dollars to defray the necessary expenses, they wanted to be able to assure the brethren, that the parties involved were sincerely desirous of an adjustment of the matter, willing to abide the decision of impartial examiners, to freely confess wherein they might be shown to be wrong, and to heartily forgive those who should see and confess their wrong. And if they found that either party did not desire such a result; but only to improve such an examination to get all the advantage they could; to embitter by it as many as possible; if they gained an advantage, to use it to crush the other; and if defeated, to go right on as before; then they felt that they should not be justified in acceding to the proposition on their part. They therefore addressed copies of the following letter to Mr. Himes and Mr. WEETHEE:—

Boston, Nov. 2d, 1850.

BRO. HIMES:—Unexpectedly meeting in this city, we propose to remain for the forenoon, to consult on matters to which your attention was called last evening. If the signatures are appended to the terms of settlement, it is throwing a heavy responsibility upon us, as the committee referred to in that document. And as the brethren abroad have a right to hold us responsible for the matter which we recommend for their consideration, we feel it incumbent on us to learn, as far as may be, what would be the result of such an investigation; and to this end make the following proposition, that after learning the probable result, we may be able, in view of our duty to God, his cause, and the brethren, to determine whether or not to act on such a committee, and what course to pursue should we feel at liberty to act in that capacity.

1. Do you propose, if these arrangements are carried out, to feel in union, love, and harmony with the parties so involved?

2. Do you then propose to act in union and harmony with the parties so involved, and with the Advent body, on its original plan of labor?

3. Will you then feel that your affection, interests, ends, and aims are identified with ours, and that you can labor heart and hand with us as formerly?

When these questions are answered, we shall then be prepared to consider objections which rest upon our own minds, and to consult the wishes of the brethren abroad on the subject. C. B. TURNER, O. R. FASSETT.

P. S. Please return us an immediate answer, as I leave immediately after dinner. We propose sending for a reply as early as 12 o'clock, M. C. B. T.

On receiving the above, Mr. Himes promptly replied as follows:

Boston, Nov. 2, 1850.

DEAR BRETHREN:—In reply to your three questions I would say:—That I should, in case of an adjustment, be happy to labor with the parties in all respects as formerly. Respectfully yours,

CHAS. B. TURNER, J. V. HIMES.
O. R. FASSETT.

The following is the reply of Mr. WEETHEE:—

Boston, Nov. 2d, 1850.

BRN. O. R. FASSETT AND C. B. TURNER:—Your communication has been received, and I hasten to send you a reply.

The conditions of investigation signed by me, were prepared by Bro. H. Tanner, of Buffalo, a friend of Mr. Himes. The committee was appointed by him. I signed the terms, because I was anxious that the whole matter should be investigated by a body of disinterested men, and these conditions seemed calculated to secure that object. Bro. Tanner thought the expenses would be met by the churches without difficulty. To your three questions I reply:

1st. I am now in "union, love, and harmony, with all the parties involved," except Mr. Himes' party; and should Mr. Himes and his associates,

show themselves worthy of Christian confidence, I should feel myself bound to extend to them my confidence.

2nd. To the former clause of your second question, my first answer will apply; to the latter clause, I simply state, that I am now acting "with the Advent body on its original plan of labor," as far as I understand that plan.

3rd. To your third question I say, I should feel to identify my "affections," "interests," "ends," and "aims," with those that are truly deserving.

Mr. Himes has challenged an investigation before any body of impartial men! Now LET HIM STAND TO IT. Yours, J. P. WEETHEE.

O. R. FASSETT AND C. B. TURNER.

This the committee regarded as entirely evasive, and unsatisfactory. They accordingly addressed Mr. WEETHEE the following:—

Boston, Nov. 2, 1850.

BRO. WEETHEE:—Your reply is received.—Bro. Himes had signed the article referred to before we wrote you. He has also returned a satisfactory reply to a letter similar to the one written you.—Your reply is indefinite, or at least, we do not obtain from it definite ideas.

If Bro. Himes abides the terms of settlement, will that be sufficient to entitle him to your Christian confidence? Yours, C. B. TURNER, O. R. FASSETT.

To this last note, he returned by the carrier the answer, "that he had no reply to make definitely."

The following is a copy of the letter sent to NEEDHAM:

Salem, Mass., Nov. 14, 1850.

BRO. NEEDHAM:—As we have been informed that a copy of an article, drawn by Bro. Tanner, for the settlement of recent difficulties, has been sent you, and also that you had signed the article and forwarded it to us, we wish to make the following suggestions:

1. Do you propose if these arrangements are carried out, to feel in union, love, and harmony with the parties so involved?

2. Do you then propose to act in union and harmony with the parties so involved, and with the Advent body on its original plan of labor?

3. Will you then feel that your affections are identified with ours, and that you can labor in union and harmony with us as formerly?

The article above referred to, as forwarded by you, has not been received. Please forward us a copy, with a reply to this. Respectfully,

C. B. TURNER,
O. R. FASSETT,
BUTLER MORLEY.

To the above, NEEDHAM replied as follows:—

Worcester, Nov. 15th, 1850.

BRETHREN FASSETT AND MORLEY:—Your letter of yesterday is received. In reply, I would say,—

1st. That the terms of "agreement," drawn up by Bro. H. Tanner, without my counsel or knowledge, are explicit. Why you should interpose at this stage, if you desire justice should be done to the parties so involved, I cannot see.

2. I do not recognize your right to ask any pledges in the matter, any more than I have a right to ask pledges of you. If you do not wish to serve on that committee, it seems to me, more the part of the Christian, to step aside and let some others do it, than to assume powers, which that instrument has not conferred on you.

3. I have signed that instrument, with a hearty good will, and shall "most strictly and religiously abide the decision which shall in this case be made."

4. Your assumptions that I am not now acting "in harmony with the Advent body on its original plan of labor," and that my "affections, interests, ends, and aims," are not "identified with" yours, as if yourselves were the standard of Adventism, PAR EXCELLENCE, are a gross insult to my character, as a man, Christian, and servant of Jesus Christ. If your "affections, interests, ends, and aims," are "identified with" Christ, I am with you now; and here you may ever expect to find me.

As for Mr. Himes, let him do, as he has so often offered; and on which he has made so much capital. This is all I ask. Yours, G. NEEDHAM.

(This was accompanied with the terms of settlement, &c., signed under date Nov. 5, having been received Nov. 2.)

After receiving the above correspondence, the committee felt compelled to communicate the following decision to the parties:

Providence, Nov. 23, 1850.

BRN. Himes, WEETHEE, AND NEEDHAM:—As the committee, to whom you have referred the selection of persons from whom you should select a committee of reference for the recent difficulties between you, we beg leave to present the following among other reasons for declining to act in that capacity. Bro. Tanner, who drew the article that placed us on that committee, requested us, should the document be signed, to communicate with the parties concerned, and learn more fully than specified in that article what would be the probable result of such a trial. One of us has seen two of the parties named, and we have written to each of them, proposing certain inquiries, to satisfy ourselves more fully whether it would settle the difficulties if carried through the trial. And as Bro. Tanner requested that if we acted on that committee we should publish the proposition to the brethren abroad, and solicit their contributions to meet the expense of the trial, we desired answers to the inquiries proposed, that we might present the strongest assurances possible to the brethren that this would be a final and amicable adjustment.

To these inquiries Bro. Himes answered promptly and satisfactorily. Bro. Weethee's reply was indefinite, and we thought evasive, and implying that neither his views nor course would be changed by such a trial. To our second letter, presenting a single definite proposition, he declined any reply. Subsequently he informed us (one of us) verbally, that the committee to select persons from whom they should select the referees, should have been chosen mutually by the parties concerned, and that had he thought

more of it he should not have consented to it on other terms. All our communications with him press the conviction upon our minds, that after the trial, unless the decision be in accordance with his present view of the subject, he will be no more satisfied than at present.

By our inquiries, Bro. Needham thinks we have transcended our powers, and thinks himself insulted, and that if we do not choose to act on that committee, it would be more Christian to stand aside and let others do it than to assume powers which do not belong to us. The spirit of his reply we do not admire, and fear that with his present state of mind we can accomplish nothing toward an adjustment which would be more than nominal, if even that—nothing that would be of service to the parties, or the cause of Christ. That instrument requires the persons from whom the referees should be chosen to be selected from those not identified with the Adventists. After drawing up the instrument, Bro. Tanner passed from Boston via New York and Albany to Buffalo. He informs us that the friends of neither party will be satisfied with the decision of referees that are not Adventists. He desires that if the parties are not disposed to have persons selected from the Adventists, that we drop the matter, or at least, that no responsibility be attached to him.

In view of the facts contained in that communication, Bro. Weethee supposes that the brethren would not contribute to meet the expences of such a trial. From the above and other considerations, we see no good that would be likely to result from such a trial, under such circumstances, and with such a state of feeling.

We do not wish to call on the brethren, nor lend our sanction to such a call for money to meet the expence of such a trial, without the prospect that some good would result from it. We do not wish to flatten our brethren and sisters with the prospect of attaining an end, however desirable, unless to our own minds there is a prospect that it will be attained.

We therefore respectfully decline to act in that capacity, and refer the matter back to yourselves to dispose of as you may deem expedient. We retain the papers, copies of which are subject to the order of either of you, or the original papers subject to your united order.

Very respectfully, in behalf of the committee, C. B. TURNER.
O. R. FASSETT.

By the above, the brethren will be enabled to perceive where the obstacles lay to a compliance with the effort of Bro. TANNER. It may also be proper to state, that Bro. T., on reflection, came to the conclusion, that the referees should be our brethren. He accordingly wrote from Rochester the following:

Rochester, Nov. 13th, 1850.

DEAR BRO. Himes:—I have written Bro. Weethee, saying, that on mature reflection, and getting the minds of the brethren, I should decline to carry forward any further the proposition of a settlement, made when I was in Boston, unless it could be changed, so far as to bring it within our own brethren; and to-day I have again written him as follows:

"I will write Bro. H. to-day, and propose that my first agreement be changed, so far as to make the number to be selected by the three friends one hundred, instead of thirty, for you all mutually to select from; and the time for the commencement of the trial to be the last Monday in December; and further, to have the agreement if consented to by you all then, published. Yours truly," H. TANNER.

Now, if this can be so carried out, I should be glad to see it. If you are willing to do it, you can take your own course to signify the same to W. and N.; probably better be by one of the three named to select, and let him see the others, W. & N., and if it can be done, close it up; if not, abandon it.

Yours truly, H. TANNER.

Certificate of Henry Tanner.

I hereby certify, that the proposition for a reference of the above matters pertaining to Elders Himes, Weethee, and Needham, originated with myself, and that Elder Himes, or his friends, had no knowledge of the matter till I presented the same to them. In the first presentation to his friends at the office, (Elder Himes being absent,) I had the assurance, that, on his return, he would sign the document. I then took it to Elder Weethee, and stated this fact; and after considerable expostulation, he consented to sign it. When Elder Himes returned, I learned that he did sign it, on its first presentation to him. I did not see Elder Needham, but a copy was sent him from New York, which I learn he signed.

THE ADVENT HERALD.

very serious objections to your past, and present conduct, as connected with the Advent body. We felt it to be our duty to try you on certain charges: and, finding the testimony clear, and strong, against you, we withdrew our fellowship from you, and published the facts, in order to counteract the repeated misstatements you had circulated through the columns of the "Herald."

Against this course you protested very strongly in the "Herald," and soon after, you issued your "Supplement."

In that you charged the undersigned with a conspiracy to ruin your moral character, and to wrest from you the "Herald;" and attempted to clear yourself from every charge. You then began to demand a council, in the strongest terms; and clearly intimated, that, unless we submitted to a council, we ought to be dismissed from the Advent body.

We published our "Vindictive," in answer to your "Supplement," wherein we showed your document to be a tissue of falsehoods, and misrepresentations. We also proposed conditions of investigation.

You again published what you seemed to consider a refutation of the facts in our "Vindictive," and said you would accept of our terms; but, in the same paper violated our terms.*

Soon after, a friend of yours (Mr. Tanner, of Buffalo,) drew up articles of agreement, which would, in his estimation, secure, if signed, an impartial investigation of the points at issue.

That document I signed, (J. P. Weethee,) the first of any, (Oct. 25th,) although the committee to select the thirty, was composed of your personal friends.

We did not suppose that they would decline; as you had always publicly manifested such a strong desire to have an investigation of the difficulties, before an impartial committee, and as those who had the control of the whole matter, were your particular, and among your "tried friends," I had not the most distant thought, that they would refuse to serve on such a committee.

We signed that document under the full conviction, that, if you sincerely wished what you professed, there would be an impartial investigation of all matters at variance between all parties.

After you had learned, that we had signed that document, you ceased to publish any thing more on the subject in the "Herald;" but stated to your readers that a "right verdict has been pronounced by honest hearts;" and requested your friends to "withhold further expressions in reference to it."

That committee, who were your intimate and personal friends, after a delay of one month; and after spending days with you, declined acting in the capacity designated.

Their reasons for declining any action, too clearly showed to our minds what we had before suspected, that you would never submit to an impartial investigation of the difficulties which so seriously threaten a division of the Advent body. We lay the blame of this failure on yourself. In this, however, we may be mistaken. We see it stated in the last number of the "Herald," (Jan. 4) that "we (you) acceded to every condition required of us (you) by the committee, who undertook to secure a settlement of the matter. The failure was not our (your) fault;—the representation to the contrary is in keeping with the rest." As you well know that it was not the fault of the undersigned, you throw the blame on the committee, composed of your "tried friends."

That there may, hereafter, be no failure of an impartial investigation, through the declining of a committee, the undersigned propose to you the following:

1. J. V. Himes shall select three persons, and G. Needham and J. P. Weethee shall choose three; and these six shall agree on a seventh person, who shall be chairman of the committee, and have the casting vote. He shall be chosen with a view to an impartial investigation of all the difficulties.

2. This committee shall have power; 1st, to fix upon all the necessary conditions, for an impartial investigation of the whole matter; whether it be by necessary alterations in the former conditions, signed by us, or, by drawing up a new document; and in every point, to act for the parties concerned. 2nd. This committee shall have power to appoint the investigating committee, or jury of reference, to sit in the city of Boston; determining their number, and attending to all matters necessary to said investigation; and shall appoint the time and place of the investigation aforesaid.

You will please inform us at the earliest possible date (by the bearer of this note, if convenient) whether you will accept of the terms above stated, that the committee may be appointed immediately.

As among those of the early Advent ministers, who have adhered to the great principles of the Advent doctrines as taught in the word of God, we feel that our own interests, and those of the cause at large, demand that such an investigation should take place at the earliest date practicable.

J. V. Himes.
Boston, Jan. 8th, 1850.

J. P. WEETHEE,
G. NEEDHAM.

Reply of Elder J. V. Himes.

To Elders J. P. Weethee and G. Needham:

SIRS:—A communication over your signatures, dated Jan. 8th, was received yesterday. In it you request a reply to a proposition to attempt the adjustment of certain matters therein referred to. You are not ignorant that for more than a month past, arrangements have been made for a meeting at Auburn, N. Y., on the 15th inst., and of my intention to be there present, and for which, my appointments already made, compel me to leave the city this p. m. Why you have delayed a proposition till the eve of my departure, is not explained in your communication. Knowing that you have had no cause whatever for the strange and wicked warfare you have so long waged, your proposition coming at the present moment, has the appearance of being made, for the purpose of detaining me from fulfilling my appointments, or else to get a refusal to submit to a reference, when

to submit would derange my plans, that you might make capital out of such refusal.

As Nehemiah could not come down from his work on the walls of Jerusalem, to meet Sanballat and Geshem in one of the villages in the plain of Ono, to investigate false reports which Gashmu had circulated among the brethren to his injury, because he was doing a great work, and could not suffer it to cease; so am I compelled to continue about my "specific work," and for the reasons given by Nehemiah: viz., because "There are no such things done as thou sayest, but thou feignest them out of thine own heart;" and because you "thought to do me mischief." Therefore, all future efforts at adjustment must be so timed, that the work of the Lord shall not be impeded thereby.

Was there evidence of a disposition on your part, to adjust equitably the unhappy difficulties to which your communication makes allusion, it would be a pleasure to accede to any honorable arrangement.—Without such evidence, there can be no assurance that any effort would result otherwise than in a fruitless expenditure of time and money. Therefore, before an answer can be returned to your proposition, it will be necessary, first, to learn what is proposed to be accomplished by a committee of reference.—The history of your past course, and the tone and misrepresentations of your present communication, render this the more necessary.

You are not ignorant of the nature and object of the conspiracy in which you have been detected;* of the falsity of declarations you have made derogatory to my character; or the ungentlemanly and unchristian course which has characterized your warfare. You know with what unwearied patience those, who were then mutual and equal friends, labored to effect terms of settlement, † and how disheartened they turned away from you when they had fruitlessly plead with you to submit to an impartial investigation. You have not forgotten how you persevered, contrary to the advice of mutual friends—in defiance of every principle of honor and righteousness, setting yourselves up as judges in matters of your own preferring, assuming yourselves to try me on charges of your own coinage, and then publishing your decision as that of a body which repudiated your conduct. You know that having exhausted all the means by which you hoped to procure my destruction, after you have published your slanders, and all you could say and adduce in their support, and your own defence, broad-cast to the world, that they have been met and refuted; and that the brethren at large are in possession of the facts and arguments on both sides of the question that would have come up had there been an investigation before a committee, and they are consequently as able to arrive at a righteous decision.

You know that refusing an impartial investigation, you chose to take the case into your own hands, and to appeal to the public; and that having listened to that appeal, the body at large have rendered a verdict against you. You have not forgotten that you have virtually excommunicated and disfellowshipped them as well as me from association with you; that you have done your best to distract and divide, and have drawn off as many as you could make your partisans. After all this, you must be aware that you have ceased to be entitled to the Christian courtesy and regard which you have forfeited; that you can no longer claim as a right, what you have so often scornfully refused,—the submission of your pretended grievances to the brethren; and you cannot expect such consideration, without giving evidence that there would be no obstacles in

* "The fact is, and there is no disguising it, our two printing offices are money-making concerns. I am fully convinced they are like two dogs pulling at a rabbit; and they have nearly pulled it in twain. . . . Our purpose is, if the 'Herald' is not given up to the body, to start a new paper, which shall belong to, and be under the control of the great Advent body. . . . It is worse than folly for us to put our noses down to the grindstone, till our faces are thin as a shingle, to support two men in pocketing from five to six thousand dollars yearly. . . . I have stopped the 'Harbinger' some weeks ago, and were it not for another object, would do so by the 'Herald.' Bro. Mansfield, I HAVE NO CONFIDENCE IN EITHER. O for the Lord to come."—Needham's Letter to Eld. M. of April 18th.

When Elder Himes was to be apprised of these things, these questions were to be asked him: Does the "Advent Herald" belong to you, or the cause? If he shall say, To the cause, then Elder H. was to be required to give an account of his stewardship. If he should say, The paper belongs to me,—then another paper, belonging to the cause, was to be started; and then the things against his moral character were to be brought to the light."—Eld. Osler's testimony respecting Judson's statement.

I understand the proposition to be, that while the general business of the Conference was being attended to . . . with some few confidential and judicious brethren, we would have an interview with Bro. Himes, and see if matters could not be so arranged as to save a public statement of that part of the reasons [affecting Elder H.'s integrity, if he would submit to them] if not the whole, and then act, according to the results of that interview."—Letter of Judson to Eld. Fassett, dated July 21st.

"If Elder H. says it is his, and he shall keep it—having the legal power so to do—it of course settles that question. His Church will then have to deal with him for hypocritical and dishonest pretensions."—Judson's statement to Bro. A. Pierce.

"The course I think we should pursue is the following, which should be done at New York: 1. Make a report on the wants of the cause, in regard to an increase in the number of ministers, and refer that report to the Conference, with the query as to the right which the Conference has to act in such matters. 2. One move that we fix the nature, power, and work of the Conference. 3. Another offer a plan of operation. In that plan papers and all our operations will come up."—Weethee's Letter to Eld. M. of April 27th.

Weethee told me that Mr. Himes was to have been kept ignorant of the plan till it was accomplished; that he was told that if Mr. Himes knew of it he would defeat it; and that he was advised, if they could not accomplish it otherwise, to bring accusations against Mr. Himes' moral character.

J. W. WEST."

"We have got matters into a better shape than I could have expected. . . . Marsh will oppose it, and so would Himes if he saw it as M. does. But you will see it hereafter. I do not see as we can go far at the next Conference to establish a new paper."—N.'s 3d Let.

"See in the "Supplement" the efforts of Brn. C. B. Turner—then a strong friend of Weethee,—I. E. Jones, D. I. Robinson, C. Merchant, another of his friends,—and others.

terposed by you to a righteous decision, and that you are prepared to submit to, and abide by, the decision of impartial umpires.

The question has now taken such shape, that I have ceased to have any personal concern in it, and am only interested as the purity and good of the Advent cause is affected. I have therefore now no more voice in the question of a reference, than any other prominent member of the body. After the failure of past efforts, I shall waive all personal feeling, and be guided in respect to a reference, by the judgment and wishes of those to whom the cause is equally dear. And although I have ceased to regard you as worthy of consideration, have lost confidence in your piety, truthfulness,* and integrity, and see not how any professions of penitence and humility can give assurance that you would not continue in your "secret workings" as before, yet, if the brethren shall deem you worthy of further hearing, I shall make their wishes my own.

At present, there is a want of evidence of sincerity and purity of intention in your proposition. To say nothing of other misstatements in your communication, you represent that I "began to demand a council" after the publication of the "Supplement;" when you well know that the efforts for a council date as early as the Conference in May, and that after I was compelled to meet your appeal to the public by a like appeal, and issued the "Supplement," I ceased to urge a council—being convinced that it would be useless. All subsequent efforts have been made without my request. You represent me as ceasing to publish on the subject of your warfare, after I had learned that "we [you] had signed the document,"—made without consultation with me by Bro. Tanner. But you are not ignorant that the number of the "Herald" to which you make reference, was printed on the 31st of October, and consequently prepared some days before, while one of you did not affix your signature to the document till the 5th of November. And you also know that in the "Supplement" I requested the friends not to make reference to it in their communications; and had arranged before the appearance of Bro. T.'s document, to exclude reference to it in the "Herald." You represent those who have before interested themselves to adjust this business, as being peculiarly my friends; when you know full well that they were, and would have continued as much your friends as mine, if you had proved yourselves equally worthy of their regard and confidence. And you represent the failure of that effort as resting on myself, or the committee; when you know that the committee have signified to you the reasons of their declining to act—viz., the unsatisfactory nature of your replies to their interrogatories.

In addition to these, the tone of your letter does not indicate a desire to adjust matters—such as is required from persons occupying your position. You characterize as "a tissue of falsehoods" a publication containing the testimony of those whose characters are above reproach; to say nothing of copies of your own secret correspondence †—which you had

* Without confidence in a man's veracity, no respect can be had for his piety or integrity. As evidence of his disregard for truth—he publishes in the "Panoply" a remark of Needham's respecting Buffum's case, that "Nothing had been said about it by those who say are hunting up something to criminate him."—p. 104. And I talked about it in Boston, during the last six months [from April to October], but the first I knew or heard of it was from Mr. Himes; and, I think, through the "Herald." I then inquired what it meant, and was told that Mr. H. had read a certificate before the Church clearing him from all moral obligation, and a receipt clearing him from all legal obligation.

Now Dr. Pierce had admitted to us that he mentioned this to Weethee in Lowell, in April, [it was the 19th of April]—remarking that Buffum had told him so and so, some time before.

Bro. Warner, of New York, testifies, that when on to attend the New York Conference on the evening of the 12th of May, Weethee stated that the respectable person stated to him, that Himes had cheated him out of \$2000."—Sup. p. 286.

On the evening of Tuesday, June 11th, Weethee was present and bathed in tears when Eld. Himes read to the Church the certificate he had reported that story at New York, and that W. affirmed he did not. On Friday, Mr. Himes asked Weethee how he could say he did not report that at New York? W. said that he "did not report it; he only told it." After this he went to Dr. Peirce, and with tears in his eyes, told him that for mentioning at New York what Dr. P. had told of Buffum, Mr. Himes had threatened to prosecute him (W.). But Mr. Himes had made no such intention; for this falsehood he got the Doctor's sympathy. Now, he says, the first he heard of it was from Mr. Himes! What reliance can be placed in the protestation of one who thus equivocates? This however is a single case among many; of which we will name but one more: On page 123 of the pamphlet, Weethee gives the following, as from J. G. Hamblin:

"I J. G. Hamblin distinctly declare, that in this matter, no blame is attached to Mr. Weethee, on account of Mr. Burnham not being paid, but I believe the fault is with Mr. Himes."

J. G. HAMBLIN."

In the presence of Elder Mansfield, and three other brethren, he asked Hamblin, who came into the office, how he could give a certificate like that? Hamblin said he did not write it, nor sign it, and did not see it till it was in print. Also, he said it was not true. He considered that neither Mr. Himes nor Mr. Weethee were to blame. He was asked to give a certificate to that effect. He was perfectly willing to do this, and said if we would write one, he would sign it. We replied that we preferred he should write it. He said, finally, that he would come in on Monday (this conversation was held on Saturday), and comply with our request. But being one of Weethee's chief supporters, he did not make his appearance. It is such trickery as this which has destroyed confidence in Weethee's truthfulness.

† "Disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends in this region. I mention Bro. Weethee, Edwin, Elam, and Wesley Burnham, Judson, J. Cummings, besides almost the entire Charon-street Church. A crisis has come, such as I never expected. We wish you could come to both Conferences, but you must not fail to be at New York. We would like also if Bro. Bates is prepared to stand up against any storm that may arise, if he would come. But neither he, nor any other person, should know anything about the matter, unless they keep it THE MOST PROFOUND SECRET, till they see the friends in this region, and have an explanation. . . . He [Himes] was with me yesterday, but has no suspicion of the movement, and the success of it depends on his not knowing it TILL ALL IS READY. I entrust this to you, Bro. Mansfield, as a man of God, who I know to be true. Betray it not, my brother; may, I know you will not."—N.'s 3d Let.

"I must be very brief on many points in your letter.

"1. From the tone of your last letter, I saw you were beginning to take ground against me, in your own mind, and I thought it better to write no more under such circumstances. True, you wished me to write again; so you did when I wrote the first, and had I been as cautious then, you would not have had a confidential correspondence to hand over to a council.

"2. I request—Ist, that my three first letters relating to this matter, be returned to me, immediately. The others, you need not return, unless you choose. But I forbid your giving up, or allowing of the publication of one word of them, to any person or persons, in any way whatever. I hope you have not already done it, but if you have, you will be responsible for it.

"3. I request you had better go to some attorney, in whom you have confidence, and lay the matter before him, without mentioning names, so as to act understandingly, for private correspondence, and that of the most strictly confidential character, can be published to the world, with impunity, whenever, in the judgment of the proprietor of it, it is proper, you had better know it; and if not, you had better know it.

"4. I must be very brief on many points in your letter.

"1. From the tone of your last letter, I saw you were beginning to take ground against me, in your own mind, and I thought it better to write no more under such circumstances. True, you wished me to write again; so you did when I wrote the first, and had I been as cautious then, you would not have had a confidential correspondence to hand over to a council.

"2. As to COUNCILS, the laws of Massachusetts will protect me

from all such self-constituted tribunals. They recognize my relation to the Church, or any other association, to which I voluntarily give my name: But they say to all intruders of that kind, "Let alone!" You will therefore understand, that if those for whom the law is made (Rom. 13) do not incur its penalty, it will be from clemency."

"N.'s 6th Letter to Elder M.

* Made to C. B. Turner.

+ To H. Tanner.

‡ If brethren suppose that any decision of any council, what-

ever, can annihilate our senses, and make us behave contrary to our sense, and restore our confidence in him, we wish now to unde-

cove them."—"Vindictive," 3d col.

§ The article headed "More Secret Workings," was a TOCSIN for

his special friends from all quarters to gather around him. How

much of the Advent funds were expended in collecting this full

assembly (the 1st Conference) in Boston, I say not. That comes

from the office that this affair has cost over \$1500. . . . That was

the Conference of P. 23.

This Conference (the 2d one) was formed, as to its leading power,

of the devoted admirers of Elder Himes."—ib. 38.

"The Boston (1st) Conference was composed of his tried friends,

drummed up from the various Churches, and I was treated more

like a dog than a brother."—2d Let. of W. to Eld. M.

"If you can come, [to the Boston Conference] do so, and you shall have that

towards your expenses."—Needham's 3d Let. to Eld. M.

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shall be happy to accede to any equitable arrangement. I shall learn their judgment by the response they may make, and shall conform to their wishes.—If favorable to such reference, the arrangements will be consummated on my return from the West.
Jan. 10th, 1851. J. V. HIMES.

Before receiving the letter of W. and N., we intended to have issued this sheet on Saturday last, but have delayed it one week to give them an opportunity to send a reply to our communication. As they have not seen fit to reply, we have to give the correspondence without anything further from them.

The following certificate of Eld. GATES will show the spirit of these men, at the very time they are pretending to desire an adjustment; and consequently the consideration of which they are worthy.

Boston, Jan. 15th, 1851.

This certifies, that in conversation with G. Needham on Monday, the 13th inst., at Providence, he said he knew J. V. Himes to be "a base and consummate hypocrite," that he (N.) was not sorry for any thing he had done, and that if J. V. H. did not repent, he "should pursue him with a relentless hand to the judgment." That if he did not repent there was no salvation for him; or else there is no judgment, and that the Bible is not the word of God. He called Elder Mansfield "a liar," "a traitor," "a Judas," and "no better than Benedict Arnold,"—saying, "put him down in the category with Judas, and let him go to his own place,"—with many other similar remarks.

I. R. GATES.

Interference of J. Marsh.

The interest of Mr. MARSH in this business, taking "his position in the cross-ways to help on the affliction"—has convinced us of his unworthiness for farther association, and we have been reluctantly compelled to withdraw from him all confidence as to his impartiality, either from his want of ability to discern the right, or of disinclination to conform to it. This is the same opinion which for years we have feared we should be compelled to entertain of him; and it is the same that W. and N. have expressed respecting him and others of their present associates.

Thus NEEDHAM writes Jan. 14th, 1850: "I am grieved to see the fooleries some are going into—father WILSON with his snakeism, and [JOSEPH] TURNER with his *et id omne genus*."

Again, on the 23d of January, he writes: "There are some four or five here, who would be glad to have COOK, TURNER, *et id omne genus*. . . . TURNER is impudent as S—. Go it, cripples! What a consummate — MARSH is! I think Bro. JONES' discussion with CAMPBELL is very unprofitable—I fear C. was never converted."

At another time he writes, he is satisfied that "MARSH is a hypocrite." And to Bro. B. MORLEY, Feb. 28, 1850, speaking of MARSH's cruel treatment of Bro. M., N. writes:

"I determined to stop the 'Harbinger,' when I saw his treatment; and now I am more confirmed, since he has added *insult to injury*. If our brethren will sustain a man in such a dictatorial position, I desire to know it. I told my wife near a year ago, that I really feared he [MARSH] was a Jesuit! Not a Protestant one, but a Catholic one. You know that the Jesuits do insinuate themselves every where—but if he is not, he is a reflection."

Letter from Elder J. D. Boyer.

The following letter will not only show the opinion of W. respecting M., but also that he covetted the chair editorial of the *Herald* at an earlier date than we had supposed. On his way West from his visit to this city, in 1848, he passed through Centre Co., Pa., where he visited Elder BOYER, as per letter:

Milesburg, Pa., Nov. 12, 1850.

DEAR BRO. HIMES:—The time has come when all true hearted Adventists should speak out, and give you all the facts they are in possession of respecting the course pursued by Mr. J. P. Weethee.

I consider the course he has pursued towards you to be unchristian-like and very ungentlemanly. I will give you the conversation which passed between Mr. Weethee and myself in the fall of '48—Nov. 5 to 12, on his visit to us. The first was about Bro. Marsh's finding fault with Weethee for speaking of you as a "perfect commander." He stated that he had no confidence in Marsh as a Christian—that he was not honest in the course he pursued, and was a great fault finder. He further stated, that Marsh wanted him to write for the "Harbinger," and that he would not do it; for he had no confidence in him or in his paper.

He then stated that he was on his way West, to make arrangements to return East; and that you had made him a very fair offer to assist in writing for the *Herald*. He remarked, that he was surprised at the wide circulation of the "Herald," and the number of subscribers it had—the number I do not recollect. He also said that it was well for every learned man to know his place, and that some one not so well educated [as he, Weethee, was!] would do West, and he would go East. He also stated that to keep up an interest in the circulation of the "Herald," he needed some one more learned in the office; and more than that, he intimated in his conversation, that it would not be very long before he would be EDITOR of the "Herald"!! I think he said it would be well to have a change.

I did not like his manner of fault-finding. He spoke disrespectfully of Bro. Litch and his Church. He thought that Bro. Litch had influenced his Church against him, in his views on his Armageddon. He remarked that when Bro. E. Burnham was to preach in Philadelphia, they could publish his notice in the papers, but there was nothing of the kind done for him.

The above is the substance of his conversation, as near as I can recollect. When I saw in the "Herald" the course he had pursued toward you, it did not much surprise me; for I was fearful that if you did not let him publish what, and when he pleased, that you would have trouble with him. I would say in conclusion, if you think there is any thing in the above worthy of notice, you are at liberty to make it public. Yours in love, J. D. BOYER.

From the above it seems that he had purposed as early as at that time, to reach the editorial chair of the *Herald*. Its extensive circulation had astonished him; and he coveted the position which he hoped there to reach. His excessive egotism and jealousy, are also apparent—the two qualities which have caused his fall. He was, in his own estimation, so learned, that others could fill his place West, and he could be more useful than they elsewhere. He advanced a similar idea in the *Herald* of March 3d, 1849, when he said of his return East: "There are men fitted for all stations; and he is truly wise that knows his place. On this point I have been somewhat in the dark. . . . There are some fields where the *uneducated* can do more than the *learned*. This fact gives me some light as to my duty."

The opinion expressed of MARSH was mutual between them; for as late as Dec. 1850, MARSH said to Elder L. D. MANSFIELD, that he had "no more confidence in N. and W. than he had before, and had refused their articles." This was said to induce Elder M. to recommend a discussion in the *Harbinger*, which he had discontinued on becoming convinced of the unworthiness of the editor and correspondent for further exchange of courtesies.

Action of the Church in Albany.

The position of W. and N., as developed by the full exposure of their secret workings, and the subsequent action of the *Harbinger*, have caused the friends everywhere to feel not only disgust, but that some expression of disapprobation should be made respecting those who could thus disregard the plainest evidence of truth and duty. The Church in Albany spoke as follows:—

Proceedings of the Second Advent Church at Albany, N. Y., on the subject of the grievous difficulties between Elder J. V. Himes and Elders J. P. Weethee, G. Needham, and others.

The proceedings originated in remarks made to the Church and congregation in the afternoon of Sabbath, Nov. 3d, inst., by Bro. A. North and others, arresting attention to the position taken by Elder J. Marsh on the subject of said difficulties, as published editorially in the "Advent Harbinger" of 2d inst., in which article he adjudges Elder Himes guilty, at least, in part, of the charges preferred against him by said Weethee, etc., and justifies them in the course they have pursued,—thus throwing the influence of the "Harbinger" against Elder H., and in favor of the course pursued by his accusers. The Church, after listening to remarks as above, decided to act, in order, on the subject that evening.

Second Advent Chapel, evening of Nov. 3d, 1850. The object of the meeting having been explained, Elder H. H. Gross was called to the chair; when, after remarks from several brethren on the course proper to be pursued, it was voted unanimously to proceed to the election of a committee of five brethren, members of that Church, whose duty it should be to take into consideration, and thoroughly investigate the accusations and proceedings of Elders Weethee, Needham, etc., on the subject under consideration, and also the defence and proceedings of Elder Himes,—together with the proceedings and decision of Elder Marsh on the same;—and said committee to report the results of their investigations for the action of the Church, on Sabbath evening of 10th inst.

The committee elected were, Brn. H. H. Gross, A. North, J. Mayell, J. Scott, and J. Goldwait.

Advent Chapel, evening Nov. 10.

The meeting having been called to order, and its object explained, to be, to hear and act upon the report of the committee appointed at the meeting of the 3d inst., of which this is an adjournment, Bro. J. W. Andrews was elected chairman, and Bro. F. Gladling Secretary. The report of the committee was called for and read, which was as follows:

BELOVED BRETHREN AND SISTERS:—As this Church took action on the subject under consideration at an early date, by letter addressed to the adjourned Boston Conference, dated June 23d ult., in which we declared that "we fully and frankly disavow all fellowship with those persons whose plans are in the dark, in reference to destroying his (Elder Himes') character, and placing the 'Herald' and publication business in other hands;" and that, "if he (Bro. H.) has erred, let that error be treated as the gospel directs; and until an error be shown in a Christian manner, we, as a body, believe that the present course of Bro. Himes and the 'Herald' should be sustained;"—it is now deemed our duty to briefly rehearse the leading facts in the history of these difficulties, and then compare the statements of Elder Marsh with the same, that all may readily perceive the ground of our decision.

In the first part of May last, information was extended to Elder J. V. Himes, that Elders J. P. Weethee, G. Needham, and others, had been engaged for some time in a plan, founded upon efforts and accusations seriously affecting his moral character, to effect transfer of the "Advent Herald" and publication business from the control and ownership of Elder Himes to the Advent Conference, or body.—Reports, insinuations, and charges were communicated, *in confidence*, to various brethren in different parts of the country, arousing them to a suspicion that a "reform" was needed, and putting them on the alert to be prepared for action at the New York Conference, to be held the second week in May.—Those brethren,—movers in the plan,—thus had

"aught against a brother," yet all who were made acquainted with the plan were enjoined to *keep all secret* from Elder H. until it should be ready to be divulged and acted upon in N. Y.—(indeed, the plan was kept wholly from the knowledge of Elder H. till three days previous to the Conference)—at a moment when Elder H. would be far from home, unsuspecting of an attack, and hence unprepared for a defence. We claim such a plan to be in violation of the "law of love," and contrary to every "principle of impartial righteousness."

Elder Himes, suddenly aroused and thrilled by learning of the dark plan to effect his ruin, published an article in the "Herald" of May 18th, entitled, "More Secret Workings," which is proved to have been called for and true, by the correspondence of Elder Needham and others, and other facts since published in the "Supplement to the Advent Herald," of Sept. 14th. On the 14th of May, Elder Himes submitted the painful subject to the Chardon-street Church, of which he was a member, and Eld. Weethee the pastor, for their investigation; but no charges were presented to the Church until about May 28th, at the close of the Boston Conference; and the committee of said Church dismissed the charges about June 13th without a report—declaring them to be "unworthy of further notice,"—"dead," and "not the subject of further action."

Thus charges seriously affecting his moral character were denied an investigation, and Elder H., as a last resort, called a council of nine brethren, June 24th, to sit in the adjourned Boston Conference, appointed for the 25th, in Chardon-street Chapel, and publicly investigate said charges, and report their decision to the Conference. That was done, and the proceedings and report of the Council were approved by the Conference, and published in the "Herald" of June 29th and July 6th, by which it will be seen that Elder H. was fully acquitted. On the 30th of June, Elder Weethee, and a few others, left the Chardon-street Church, and from that time held separate meetings in other parts of the city of Boston, while the Chardon-street Church and Society continued to occupy Chardon-street Chapel, and about the 1st of July fully justified the course of Elder H. and the "Herald," acquitted him of the charges, and elected him as pastor of said Church, in place of Elder Weethee, who had gone out from it. On July 31st, Eld. W. and the party adhering to him, summoned Elder Himes to appear before them at the house of M. Wood, in Gardner-street, August 1st, for trial upon seven new charges, which they had instituted against him. Of course such an unchristian summons was treated with neglect. The proceedings and results of that so-called "trial" constitute the "pamphlet" of 136 pages, which we, probably, have all seen and deplored. Men who can resort to such an unchristian expedient, and to the publication of such a work of falsehood and slander, to carry out their plans against "a brother," we regret to be obliged to say, cannot have our confidence and fellowship. It should be noticed, that those charges were substantially the same as those which had been before the Chardon-street Church while Elder W. was pastor, and were then declared "dead and buried," and "unworthy of further notice;" and also the same as had been before the council, and by them thoroughly investigated in a public conference, and declared to be unfounded in truth and unsustained. Hence, at one time Elder W. and his party can declare a subject "dead," and "not the subject of further action,"—"unworthy of further notice,"—and soon after can galvanize it to life again, magnify and exaggerate it, and make themselves believe that it is sufficiently worthy of further notice" to demand an *ex parte* trial, and a pamphlet of 136 pages to parade the same before the Church and the world. Consistency is a jewel!

The pamphlet was distributed about the latter week in August, and the *unblushing falsehood* on the title-page shall suffice us as a sample of the whole work. The title commences thus—"The trial of Elder J. V. Himes before the Chardon-street Church, etc.—referring to the affair at the house of M. Wood, in Gardner-street, from and after August 1st. Notice—that the Chardon-street Church yet continued to worship in Chardon-street Chapel, with Elder J. V. Himes for pastor, while a disaffected few were holding meetings at other places, and yet impudently claiming to be the Chardon-street Church! and under these circumstances, went through with what they called a "trial of Elder J. V. Himes."—themselves being not only accusers, but judge, jury, witnesses, etc.;—they published their proceedings to the world in a pamphlet, entitled—"The Trial of Elder J. V. Himes BEFORE THE CHARDON-STREET CHURCH!!" Truth is fallen in the streets! As well might the Church worshiping in this chapel, in the city of Albany, claim to be the Chardon-street Church.

The "Supplement to the Advent Herald," published Sept. 14th, contains a consistent and triumphant defence,—showing from the correspondence of Elder Needham and others, that the article in the "Herald" of May 18th, entitled, "More Secret Workings," was called for and true,—and also showing, that the letter of this Church to the Boston Conference, dated June 23d ult., was true.

As the "Vindicator," published by Elder Weethee in Oct. ult., is unworthy of notice, we turn to the case of Elder J. Marsh, whose course in reference to this subject and final decision, we will briefly trace from the columns of the "Advent Harbinger."

The first notice taken by Elder Marsh of this painful affair, is found in the "Harbinger" of July 13th, where he refuses to "enter into the details of the case now," and adds, "neither are we prepared to express an opinion where the wrong lies, or who is in the fault; for this would be judging an *unheard matter*." Is there any truth in this statement of Elder Marsh, when the proceedings before the Chardon-street Church, and before the council in the Boston Conference, had been published in full in the "Herald" from May 18th to July 6th? Yet we are coolly informed by Elder M. in the "Harbinger" of July 13th, that it is "an *unheard matter*." After such a statement, we ought not to be surprised at anything that may come from Elder M.

Again. In the "Harbinger" of October 5th, we read, that "The contending parties are ministers of acknowledged talents and influence," and that "such is the intrinsic nature of the case in all its bearings,

and such the skill of the contending parties in managing their respective side of the question, as to make it extremely difficult for very many to render a speedy and a righteous judgment." But we say, that the evidences of secret and wrong doings on the part of Elder H.'s accusers, of exaggeration and perversion of facts, etc., are so clear and prominent, that the many, as well as a *very few*, may understand.

But we turn to the conclusion of Elder M.'s course on this subject, as found in the "Harbinger" of the 2d inst.—article headed, "Boston difficulties," in which Elder M. attempts to give the "history" of said difficulties, and, after covering up the iniquitous proceedings of Elders W., N., etc., in their secret plan, up to the time of the article in the "Herald" of May 18th, headed, "More Secret Workings," he continues the history thus:

"Soon after this, Bro. Himes appealed to the Chardon-st. Church for redress, where seven charges were preferred against him. But, when he found, or apprehended, that their decision would go against him, he left the meeting, and called a council at his own house, of his own choosing, and cited his accusers to meet him there. This notice of course was treated with neglect. The charges, however, were considered by that council, which fully acquitted him of them all. The Church, however, came to a different conclusion."

Now, we feel confident, that Elder M. could not have uttered such falsehoods as are contained in the above extract in ignorance. The reader is there given to understand, that the Chardon-street Church continued to investigate the original seven charges until and after the appointment and labors of the council, even until the said Chardon-street Church found him guilty of the same. The unblushing falsehood here uttered should alone decide us to withdraw all confidence in Elder Marsh, as practising his "principle of IMPARTIAL righteousness." The FACTS were as follows:—THAT CHURCH abandoned the subject, and declared it "dead," and "not a subject of further action," about the middle of June, two weeks before the council acted on the same; and that CHURCH never afterwards acted on the subject, except about July 1st, to acquit Bro. Himes of the charges, by approving the decision of the council, and calling Bro. Himes to the pastoral charge.—(See "Herald" of July 13th and 27th.) And one month after the action of both the Chardon-street Church and the Council, a party that had gone out from said Church, with Elder Weethee for their leader, got up seven new charges, and held an *ex parte* trial at the house of M. Wood, and there "came to a different conclusion" from the Council. So would Judas have come to a different conclusion from the eleven whom he had left,—but he would not have been the apostolic Church; neither was that party at the house of M. Wood in Gardner-street the Chardon-street Church.

Again. Elder M. alludes to the charge of Elder H.'s representations, that he held the "Herald" and Advent office in Boston, not as *proprietor*, but only as *agent*, and adds, "This discrepancy between his profession and the facts in the case, this *gist* of the matter, Bro. Himes in his defence does not notice; which is a tacit admission that it is against him." Now, Bro. H. never said he was not *proprietor*, but that he had not even *claimed* a proprietorship in it" (the "Herald"). There is a vast difference in being a proprietor *in fact*, but not putting forth a *public claim* to it, and in being only an agent. Bro. H. did notice this point in his defence, in the "Herald" of Aug. 3d, and also of Oct. 5th,—article, "Agency vs. Ownership." Did Elder M. utter these untruths designedly, or did he keep himself in ignorance of the contents of the "Herald," and yet put forth decisions declared to be on "the principles of impartial righteousness?"

As "the principles of impartial justice" do not convict Elder Himes as guilty of the charges under consideration,—Elder M.'s decision to the contrary notwithstanding,—we pursue the subject no further, only to express our position in view of all the facts in the case, as follows:—That while we admit the right of brethren to investigate the public course of another brother in a public and open manner, that brother being thus informed of the same, yet when we see brethren acting SECRETLY to destroy the moral character and Christian usefulness of another, in order to effect his removal from a public and responsible station,—even enjoining secrecy in their correspondence and plans, and when the same are about to be made public, ordering the correspondence to be BURNED, and not published, and all to be continued thus in the dark, ON PENALTY OF THE LAW,—we feel bound to withdraw all confidence and fellowship from such secret workers. And as Elder Marsh, in the "Harbinger" of Nov. 2d, covers up all these "secret workings" of Elders Weethee, Needham, and others, and gives his readers to understand that their course was open, honest, and conducted in a manly and Christian manner and spirit,—this, with the whole course of Elder M. on the subject, obliges us to withdraw our confidence and fellowship from him, and our patronage from the "Advent Harbinger."

Respectfully submitted.

H. H. GROSS,	A. NORTH,
J. MAYELL,	J. SCOTT,
J. GOLDWAIT,	Committee.

The above report, after having been received by vote of the meeting, and discussed by Brn. Gross, Duesler, Mitchell, Mayell, North, and Martin, was adopted by an unanimous vote, and a copy ordered to be sent to the "Advent Herald" and the "Advent Harbinger" for publication. The meeting then adjourned.

J. W. ANDREWS, Chairman.

F. GLADING, Secretary.

The above evidence and argument are so clearly presented, that all must see their *gist*,—unless blindness in part has happened to them. It was because we arrived at conclusions similar to the above, that we concluded, after mature deliberation, not to receive the *Harbinger* longer in exchange, as we did not wish again ever to see, or hear named, a sheet so loaded down every week with opprobrious articles,—

preferring henceforth to be ignorant of its attack and existence, unless it could become an honor to the cause, of which we confess we have no expectation. Only one other paper, besides the Universalist *Trumpet*, has taken a similar stand, which is unworthy of notice.

The impartiality of M. will be further seen by the following certificate of Bro. H. TANNER :

I hereby certify, that when Elder MARSH commenced publishing on the subject of the difficulties at Boston, I pledged to him that both sides of the whole question should be sent *gratuitously*, if he would permit them to be mailed to his subscribers. But this he refused to do. I then wrote to him what I considered to be the facts in the case, and also personally explained to him the state of the case, as I understood it, after conversing with both sides in Boston, asking him to notice them himself; but he refused to give any satisfaction about it, or publish the evidence as offered him. I then requested Elder M. to publish the offer I had made, that his subscribers might see for themselves what had been offered them. But that he also declined to do.

Brooklyn, Jan. 11, 1851. H. TANNER.

Dr. G. Peirce.

W. and N. had endeavored to show by Dr. P. that he was owing Elder Himes borrowed money, when the latter was calling on those indebted to the office for the payment of their dues. The point was, that H. loaned money when it should only have been used for office purposes; and also that he called on those indebted to the office, when he had money to loan, and consequently, was in no want of the money. As the money was loaned Dr. P., at his urgent request, for his accommodation; as he was several times asked for its payment, as he was not forced to pay it till convenient; as Elder H. had borrowed money of others to meet the demands of the office, that he might accommodate his friend Dr. P., and not incommoded him in its payment, we felt that to bring up this act of kindness and friendship, was exceedingly cruel. We now learn that the Doctor did not know, that while he was being accommodated, the money was borrowed of others for his accommodation. The following certificate will explain this:

Boston, Jan. 2d, 1851.

This will certify, that in conversation this day with Bro. Himes, he has produced evidence satisfactory to me, that he was under the necessity of borrowing money at the time I was owing him; and had I known the fact, I should not have made the statements respecting our business transactions which appeared in the "Pamphlet" and "Vindicator." I am now satisfied that he should not be blamed on account of those transactions—they being made for my accommodation, and not for his.

GEORGE PEIRCE.

In this connection we wish to state, that when in reply to Dr. P.'s statements in the "Pamphlet" and "Vindicator," we referred to his request to Elder H., to unite with him in the purchase of a piece of land, and take an interest in his medicines, we did not wish to convey the idea that there was any thing wrong or dishonorable in those propositions. They were perfectly honorable; and he was not a speculator in any bad sense of that term, it having respect to a single proposed honorable transaction. It was only worthy of notice, when Mr. Himes was censured for using money to accommodate a friend; for if that was wrong, the other would have been worse—we consider neither wrong. Also in the reference to his owing for 10 volumes of the *Herald*, that he had a bill against the office, which the writer did not know of; and the accounts have been settled by balancing the one with the other.

Case of J. Turner.

In the "Pamphlet" and "Vindicator," J. TURNER figures somewhat conspicuously, by making reference to his own trial and conviction on charges of slander and falsehood, by a committee in June, 1849.

The points in his case being sufficiently shown and met in the following letter from Bro. I. C. WELLCOME, addressed to TURNER, it will be all the reference that is now necessary to make to it. The letter contains some evidence which we were not in possession of, at the time T. was tried—all his charges and insinuations are alike false and malicious. When he claims that he did not tell the story to Bro. DAVIS, and had not falsified, the brethren will perceive how to regard TURNER's word respecting MR. HIMES.

This letter was sent to T., with the hope that he might see his sin and repent; but hearing nothing from it, and seeing him out in the *Vindicator*, Bro. W. considered it duty to give us a copy.

Letter of I. C. Wellcome.

BRO. J. TURNER.—DEAR SIR:—I have, for some time past, thought of writing a line to you in reference to some things that bear on my mind respecting your course as a Christian. I thought of speaking to you of them at Westford, but neglected it; still, I think I ought to say something to you about it. You know, and so do others, that I have always treated you as a brother in Christ; I have for the most of the time so considered you. Since I formed an acquaintance with you, I have often been warmly attached to you, on account of your labors, and the evidences, (as I regarded them) that God was with you, yet it has so come about, in the course of events, that your

management, and your conversation, have been such, at times, as to cool my affections towards you, and to lead me to think you had fallen. And while I have always spoken in your favor to your opposers, I have sometimes spoken of my fears of you to your special friends, when you and others have been spoken of, in matters of your difficulty. I have supposed you to be human, and subject to weaknesses, and that the things of which I complain originated from your native habits, which sometimes obtained the mastery over you, and led you a hard road.—But it seems to me, you should have learned wisdom by the things you have suffered.

My object now is to confess my surprise that you should call up that difficulty between you and Bro. Himes, and put it in the hands of his enemies, after it had been settled, and you had confessed your wrongs, and determined to refrain in future. I do not attempt to argue the case of any, or to fasten blame on any one in that trial; but on seeing Bro. Churchill's certificate in Mr. Himes' vindication, it led me to wonder why he should have called you into this trouble. Being at the "Herald" office, I asked an explanation, and was told that you had given testimony for the "Pamphlet." I also stated that I thought there must be something wrong about Bro. Churchill's testimony: for it was not as I had heard it. This I said unguardedly, as I had determined that no one should know that I had ever heard anything about it. I was asked if I had ever heard the story. I could but answer in the affirmative. I was then asked to certify, but thinking that it might not be of any use, as I hoped the case settled, I hesitated, but promised that I would, if the case should demand it. I spoke to Bro. Churchill of the matter at Westford, and was informed that you called his testimony a fair statement. This surprised me more than ever. Now, I think you will remember telling me (at your house in Poland, when I called to see you after Conference had closed, at which Brn. Hale and Plummer attended, in the spring of 1848,) many things about Bro. Himes, which you thought very wrong; and among others, that there were some "black things against his character;" and that there was "a story afloat that would ruin him," if taken up by the brethren. The story was that he had kissed an Advent sister, and used other improper liberties, not specified, that her husband was jealous, and made much trouble, &c. I chided you for telling this, and asked you, as is my custom, if you "believed such stuff?" You said others had done as bad as that, but you had not much confidence in it,—or words to that effect. But, said you, "Bro. Davis, of New Bedford, believes it, and he has been one of Himes' best friends; and he has lost all confidence in him," &c. You then told me that Mr. Himes "killed a reformation" that was started by your labors in New Bedford. How he had abused you, at various times; and that why F. G. Brown and E. Galusha did not act a better part, was because they would not be ruled by Himes, &c. You told of Himes' professed sacrifices, when, if you had been rightly informed, he only had the liberty of the jail yard, when he entered the Advent cause. You said he had a head like Napoleon Bonaparte, and that he would be a tyrant if it was not for grace. I inquired how grace could help him, if he was such a man as you reported him? You thought he had been under grace, and was now, at times, but often fell out, or to that effect. You know I contended for him; for he was a friend of mine, and a Christian brother, as I had good reason to suppose. I thought I could see imperfections in him, and I could see as many in you, and yet regarded you as a brother; but thought your talk improper, and told you so. I thought you more exalted than I had ever seen you before. I have never mentioned these things to any soul living, and I hoped (for a time,) that you had not told them to others; but I have heard by some of your special friends, such remarks as led me to think you had soured their minds with the same things. I do not write these things for your injury, or to make you trouble. I think you will not so regard it; but I write to you as a friend, and to free my mind to you on this matter, and to exhort you to refrain from all conversation that leads to evil, and from all reflections on the character of a brother, unless called to such a work by a necessity in the case. May God enable us all to obtain wisdom to direct us, grace to keep and control us, until Jesus comes to take us hence, when all our imperfections will be done away, and we forever saved from the snare of the tempter, and enabled to know even as we are known. Yours in hope of a peaceful kingdom soon,

I. C. WELLCOME.

BRO. HIMES:—In addition to the things stated above, J. Turner told me that "Himes, while traveling the country, was in the habit of soliciting letters of commendation for the "Herald," and of writing them himself, and getting others to sign them, to puff him." He said that many of the letters in the "Herald" come in that way. He (Turner) had no idea that many of them were ever written by the signers, but subscribed to please Himes, &c.

I. C. WELLCOME.

Hallowell, Oct. 14th, 1850.

Letter from Elder J. Cummings.

A reference to Bro. CUMMINGS in the *Vindicator*, entitles him to the following explanation:

Clarendon, Dec. 27th, 1850.

DEAR BRO. HIMES:—Mr. Weethee says in the "Vindicator," of Oct. 1850: "Mr. Cummings came to my boarding-house, and introduced the conversation, and eased his mind in uttering very freely his complaints against the office. Others have heard him speak, and were much surprised when they saw his name in the "Herald," &c."

I did go to his boarding-house, but why? I was about leaving the city: had not the least intention or thought of going there, and had no particular burden on my mind. Had I left as I intended, it would have been better for me; but unluckily, as I was about to leave, I fell in with Mr. Weethee, and by his very urgent solicitation, I, with much reluctance consented to go. Who commenced the conversation I cannot say. He says I did. As to easing my mind, I can assure Mr. Weethee, that my mind had a much heavier load when I left his boarding-house, than

when I went there. A remark in G. Needham's first letter to Bro. Mansfield, published in the "Supplement," will give a little light on this subject. He says: "Disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends," and he mentions my name with others. What can he refer to? Does he know of any disclosures made to me, except by J. P. Weethee, that disaffected me? I know of none. Being made somewhat disaffected by that conversation with Weethee, I have doubtless made remarks in relation to the management of the "Herald"—(not of Bro. Himes' moral character)—which otherwise I should not have made.

Brethren Devereaux and Porter, whom Mr. Weethee refers to, think that I said at one time that the "Herald" and "Harbinger" ought to be burnt, which I have no recollection of saying; but if I did, they acknowledge it was said because of the controversy between them; and it was also after the conversation with Weethee. I am ready to acknowledge, as the conductors of the "Herald" already know, that I did not approve of all that was said in the "Herald" in the controversy with the "Harbinger." It gave me discouraging feelings; and sometimes I had not much heart to introduce it to strangers; but I did not then understand the "Harbinger" as well as I have done for about three months past. If I had, I should then have viewed the matter quite differently. Although I have not agreed with everything I have seen in the "Herald," and have thought sometimes that a different management might do better; yet I have always had the most perfect confidence in the integrity of Brn. Himes and Bliss,—even after the conversation with W.—I could not think them dishonest. And when I saw the course that Needham and Weethee were taking last spring in the Conference, I was disgusted with it. I am not satisfied that the conductors of the "Herald" are perfect; but I am satisfied, that those who have gone against them, and still persist in their course, are doing injury to the cause of God. The "recent disclosures" have made me a warmer friend to Bro. Himes than ever.

J. G. CUMMINGS.

Attempt at Bribery!!

We find that the secret works of darkness are not yet all at an end, as the following letter from Elder JOHN CRAIG will explain:—

Dec. 18th, 1850.

This is to certify, that in the afternoon of Tuesday, Dec. 10th, I was at the railroad depot in Natick, Mass., when the night train of cars came from Boston. As the cars stopped to wait for a train from Saxonyville, a man stepped from the cars and inquired of a person standing by, if Elder John Craig lived about there. The man did not know. Hearing my name spoken, I stepped up and asked who he was looking for? He said for Elder John Craig. I then told him that was my name. He grasped me by the hand, giving it a very hearty shake, holding on to it, and exclaiming, "Bless the Lord, Bro. Craig! Bless the Lord, Bro. Craig!" He then beckoned to a smaller person standing on the platform of the cars, who came up, and I was introduced to him, but not he to me. I asked them if they came from Boston? The taller one said they came through Boston. I then asked his name. He did not answer, but then asked, "What do you think of Mr. Himes now?" I said, "What is the matter?" He asked, "Have you not seen how he served Mr. Weethee?" I told him I had read, as I expected, the whole of the affair; and I believed that Mr. Himes was as honest a man as walked the streets of Boston. They looked at each other and smiled, when the tall one said: "Wasn't you sent on a mission to Nova Scotia?" I told them that I went there in the fall of '42, and came back in '43.* I think I said about April, '43. He then asked: "Was there not \$100, or \$150, sent in to Bro. Himes to the office for you; and did not he keep the money, and send on to you some old books and papers?" I told him that Bro. Himes sent me a large box of books, amounting to \$150 or \$200, and some money; that after I returned I think Bro. Himes told me that a few dollars were sent in by the brethren and sisters for books to be sent to me; that he and other brethren had helped me after I came back; that I believed the rest of the Nova Scotia Mission came principally from Bro. Himes; and that if they would go to my house and stop with me, I would show them the invoice of books and the letters I received from Bro. Himes. He thanked me, his hand being still on my shoulder, and said they could not stop. Then, pressing his hand against my shoulder, he began to move one side. I followed him. When alone, he put his hand into his pocket and said: "Bro. Craig, we have come considerably out of our way, for we understood you had considerable sickness, and are poor; and if you will just state to us that Bro. Himes received about \$200 from the Brn. and sisters, to be sent on to you, and that he sent some old books and papers instead, and kept the money, I WILL GIVE YOU TEN DOLLARS." I told him, it was absolutely false, and that if his mission was after me, he had found the wrong person. I told him I had received some help from the brethren and sisters, and that if he was looking for the Lord, he had better give up his mission.

He then turned abruptly towards the cars, the bell then ringing, without bidding good bye or shaking hands. The smaller one took my hand and said: "Good bye, brother," but the larger one said, "Come along; he is all on one side." As the cars started I said to him: You and your money perish together. I asked them their names twice, but could not learn them, and received no assistance from them.

DESCRIPTION.

The tall man was, I should think, five feet and ten or eleven inches, about thirty, rather slender make, with a darkish hatchet face, and black hair, as it looked in the twilight and by the light of the cars, combed smooth. He had no whiskers, except under his chin, wore a black neckerchief or stock, with a shirt collar. He had on an outside coat that seemed to have a reddish or brownish shade, and plain black trowsers, and turn up boots. His cap was either a shiny cap, or else had a shiny band around it. His

nose was some like, but was not a full Roman nose. The teeth of his upper jaw caused that lip to project a little, and he spoke with a heavy voice, emphasizing his words, and with short and harsh tones.

The smaller person was about as old, but not more than five feet six inches. His face was full and round, and of a fresh, florid, or brandy color. His hair was inclined to the sandy; he was shaved smooth, was of a round, plump form, and wore a cloth cap—said but little.

JOHN CRAIG.

The above disclosures astonished us as much as anything which has transpired in this connection, and satisfied us that no means will be left untried to carry their ends. Thus far we have been unable to satisfactorily identify the parties; yet we can see "the hand of Joah" in the business. Six of Bro. CRAIG's family having been sick, he had been reduced to very low circumstances, and appealed to brethren for relief. These men, or those who sent them, thinking to purchase him by the offer of ten "pieces of silver,"—tempting him in his poverty, took the ears to Natick, Ms.—Bro. CRAIG's residence. At the time of their offer, he was destitute of money, and had in his house not wood, flour, or meat to last over another day, and knew not where to look for a supply. But he had grace to resist the temptation, and virtually to say to the tempter: "Get thee behind me, Satan." After the cars left he called at the Natick P. O., and there found a letter from brethren in Worcester, enclosing six dollars. That moment, Bro. CRAIG says, was one of the happiest in his life. He had refused to sell his conscience for money, when he was in the greatest need of it; and now he had been relieved for the time, without periling his soul. The satisfaction of that moment, was greater than all that those tempters have enjoyed since. God will permit Bro. C. to suffer for that act of resistance.

JAMES LENFEST, who is one of WEETHEE's partisans, has manifested more trepidation since this came out than any other one. BRO. CRAIG knows him, and says he was not one of those who called on him. But why he should feel so alarmed lest this should be made public, if he knew nothing respecting it, we cannot conceive. We have since, however, learned from a letter, that LENFEST has been circulating a story at Meredith, similar to the one they attempted to bribe BRO. CRAIG to tell. Whether his less easy virtue has been bribed, or he serves as a volunteer, will not make his connection with the circulation of slander any the less remarkable. Brethren should understand the position of those who are engaged in this warfare.

* We think the time was one year later.—Ed.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicker of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature.

3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY:" "The second woe is past; and behold the third woe cometh quickly" —Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

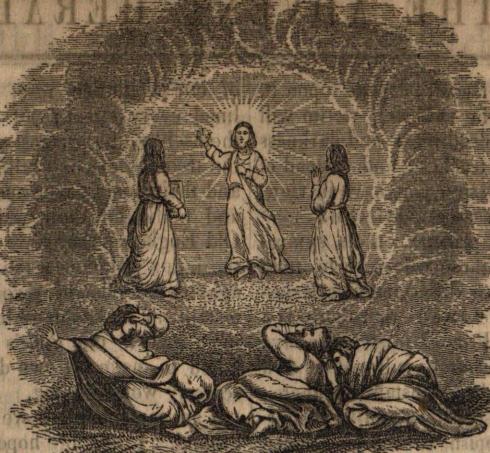
These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHETIES RELATING TO THE SECOND

ADVENT

HERALD



Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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ANCIENT AND MODERN ROME.

Rome Imperial! Rome majestic!
Shade of greatness vanish'd all—
Looking down th' abyss of ages
To behold thy rise and fall.
We can trace upon thy forehead,
Queen and wonder of thy day,
Broadly marked the awful sentence,
"Pass away!"

Modern Rome! then mixt phoenix!
Risen from those embers cold,
Looking dimly through the future.
The same shadow we behold—
Shadow of a power departing,
Spectre of a great decay,
Bearing on its front the motto—
"Pass away!"

Whither went the ancient Caesars,
With the pomp of peace or war,
Thither go the modern Pontiffs,
With dominion grander far.
Papal stole and red purple
Fall in ripeness of the day,
Cæsar's crown and Pope's tiara
"Pass away!"

Great, but wicked, fair, but cruel,
Scepter'd mischief, worshipp'd long,
Never did men or nations
Prosper finally in wrong.
Justice did her work upon thee,
Mightier than thine own her sway,
"Twas her voice pronounced thy judgment—
"Pass away!"

Priestly Rome! thy cup is filling:
In our era, boundless Truth
Feeds her life, and struggles upwards
With the energy of youth.
Thou shalt bind her wings no longer,
Never more her progress stay;
Thou hast lived thy generation—
"Pass away!"

If hereafter from thy ashes
A new phoenix shall ascend,
May she learn to dwell with Virtue,
And take Freedom for her friend.
If as thou she clogs the spirit,
And denies the truth of day,
On thy head her doom be spoken—
"Pass away!"

The Earth, Its Curse and Regeneration.

(Continued from our last.)

The means, however, are not competent to the end—for if we only consider what, during six thousand years, he has been able to do, we must see that no creature is more impotent for good, than man, whether it be material, or moral good he aims at. In Egypt, and Assyria, and Greece, and Italy, not to speak of Etruria and Palestine, man brought all the energies of intellect, developing all the resources of science, to bear upon the ruggedness and sterility of Earth, but what Babylon gained Egypt lost; and if Italy awakes to life, Greece sinks into the arms of Death—until we can safely aver, that this world of ours, in spite of all the mind which has been lavished on its amelioration, is not more advanced in culture and increase, at this present moment, than in the days of Cain. It is true that we have arts of transport, and printing, and destruction, steam, types, and gunpowder, unknown two thousand years ago. But in their hieroglyphics amassing a page into a word, in their literature still giving law to the nations, in their science which built the pyramids and watered Egypt with the Nile, and in their military exploits which to this day leave Alexander and Cæsar without a rival, the ancients showed that they were in possession of arts unknown to us. So that, if in some respects our agencies be more compact and elegant than theirs were, it is by no means certain that we can command a single result which they had not obtained. And if this be true of material, what shall we say of moral improvement? Have we any experience which may guide us to the hope that the world is gradually throwing off its burdens, and beginning to recover its original holiness and beauty? On the contrary, if the earth be not more subdued and profitable, neither is the world more sanctified and pure than of old. There are bright gleams of ame-

lioration piercing the cloud at times; but they are no more than a struggling moonlight amid the pauses of a storm. They irradiate the waves, but they cannot still them. Hence, at this very period, when the appliances of civilization in government and education and traveling and commercial intercourse have been so successfully developed, Isaac Taylor is bold enough to declare, in his "Life of Ignatius Loyola": "At this time man is compelled to confess his impotence. But may not the intervention of Omnipotence be so much the more confidently looked for? It is now the cessation of human agency, apparently, as related to the movements of our moral system." The Gospel is no doubt in the world, and the Gospel, if embraced universally, would change the aspect of all things. But the question is, what, in the range of tried means and known causes, can we point to as sufficient to render Christianity commensurate with the human family and paramount over every fallen soul? And this is all we can affirm, that preaching has not done it, and miracles have not done it, and war has not done it, and famine has not done it.—Nay, it is asserted, even of pestilence itself, the sharpest arrow of the quiver, that it has ever been only a "scourge," and at no time a schoolmaster, and that in no single instance can it be shown to have produced a moral reform. The speculation, therefore, of the earth regenerating itself, carries its own refutation on its front, and, like a detached iceberg, melts away in the very waters on which it floats. It is condemned by the very facts to which it appeals.

Views such as these, however, run as counter to the tide of human expectation as to the stream of human experience. For it is apparent, that from the earliest ages until now, the hopes of mankind have always been connected with a *Personal Deliverer*, and desirous their realization only in One who would be as much a centre of rest to our world as the overwhelming conqueror of its foes. The first promise given in Eden held out the assurance of an embodied, human, man-like Avenger, who would do battle for us against the serpent. In Lamech's days all anticipation regarding the Curse was associated with an individual, for the prediction was, "HE will comfort us." Never did the ancients represent the age of iron, as transmuted into gold by calm processes of scientific alchemy. But all classic myths relative to the expected era of bliss announced a Mighty One to come. Sibylline verses, deriving their name from a Chaldee word which signifies "to prophesy," are traditional predictions, and as we have them preserved by Virgil, they point us to "an age to come," and "a new birth of Nature," and at the same time link the glorious kingdom they depict with an exalted Personage, who would "reduce all mankind into a single empire."—Recapitulating the conquests of Alexander the Great, Humboldt (in his "Kosmos") tells us, that the aim of the Macedonian was "to establish a unity throughout the world, and all his plans tended to one great and organic whole." In our own days, too, speculative hope runs in a similar channel; and though fewer changes are now effected by single persons than was once the case, we have an authoritative writer (Carlyle, in his "Latter-day Pamphlets") venturing to let men know, "that the whole Earth is filled with anarchy;" "that its Curse is, that it is ungoverned;" "that the want of the age is a king." "The universe," he further holds, "is properly one vast monarchy, and the only indefeasible right of the multitude is the privilege of being governed by a real king, the noblest of the race."

From the days of Adam even until now, we thus see the philosophical sentiment and the popular belief have alike referred the amelioration of Earth, on a large scale, and for permanent duration, not to processes within itself gradually elaborated, but to some glorious Benefactor, who shall wear the crown, as well as wield the sceptre, and to whom the dominion shall all pertain.

But if a great Benefactor is yet to arise, by whom the Curse of Earth shall be assuaged and

rooted out, *He* to whom the creating of Earth was entrusted is surely the Power to whom will be committed its regeneration; for who is best fitted to clean and repair a piece of mechanism,—a piece of mechanism wholly unique as well as intricate,—save *He* who contrived its every wheel, and gave it motion until now? Besides, if the Son of God, as Architect of the fabric, is the fittest to restore it, let it be also borne in mind that his honor (to speak as men) is involved in his doing so, for he has revenge to execute as well as regeneration to accomplish. Even Hopkins admits, that "it is reasonable and desirable that Jesus Christ, who suffered reproach in the world, and was condemned and put to death as a malefactor, should have this shame wiped off in the sight of all men." And unless this be the case, it is difficult to see how Satan is defeated and trampled under foot. The Curse was the visible act of the First Adam, and one feels as if it would be more than congruous that regeneration should be as visibly the act of the Second Adam. Satan's triumph in the Curse was likewise far less a triumph over man than over God, and there needs to be a reckoning for this with the old serpent. The Son of God must vindicate his own rights of sovereignty when he gives back his dominion to man. And it will be a little thing for this world to roll without a curse, unless every intelligence in the universe shall feel that the conquest has been achieved by him who claims the inheritance.

There is a sense, indeed, in which the result we now speak of is agreed to by many who consent not to our general system of prophetic interpretation. For not a few hold, that the First Advent of the Son of God secured all that we insist upon as imperative. And we admit that the First Advent did herald at least that removal of the Curse which, in our opinion, will be consummated by the second. Every miracle of Jesus was a relaxation of the Curse. Every step of Jesus left the impress of benediction.—Every breath that Jesus drew, as it mingled with our elements, was a pledge of a brighter day. And through all his pilgrimage he showed that he was come not only to redeem mankind, but to retrieve the world. He endured sorrow in the wilderness because he meant to let our adversary know that he would chase him from the soil he had blighted, and turn it into a garden once more. It is said that "He was with the wild beasts;" and it may be as Trench remarks, that this indicated the homage yet to be paid to him as Ruler of Earth. When he cursed the fig-tree, did he not proclaim that barrenness and fruit-bearing were alone in his hands. His reference, also, to the lily and the fowls of heaven, showed what he expected creation yet to be. Bread and wine at his table were not more the emblem of his cross than the pledges of his reign over a world now blossoming as the rose. And his crown of thorns, we may not doubt, was designed to tell us that he nailed the Curse of Earth, as well as the curse of his chosen, to his redeeming cross.

Nor should we forget the names he selected to designate his character. For if from his relation to Men, Jesus claimed the name brother, friend, and advocate,—and from these names we can argue where his affections lie, did he not also name himself the Rose of Sharon, the Apple-tree, the Vine, the Rock, the River of Life, as if to identify himself with Earth, and assure us by the very titles he assumed, that he never will renounce his connexion with it?

Yet, while by his Names and by his Miracles, whilst completing his first advent, Jesus avowed in a way not to be mistaken, that the Curse would one day flee before him, he did no more than sound the trumpet of Jubilee.—Mankind were the better for his sojourn—Earth was not! To this hour, the very Earth on which the Son of God walked of old is as deeply enthralled under every mischief of the Curse as when first it scorched its verdure. The Earth is, at this moment, not the Lord's, but Satan's—an outskirt of hell, not a suburb of heaven.

Nevertheless, when the Son of Man returns, it shall be otherwise. For does not Peter tell

us so in Acts 3:20 and 21, when he declares that the heavens are to retain Jesus only until, or up to, the date of the Restitution; but that then he shall be sent as was fore-designed.—Paul, too, fixes the date and source of the New Creation in Rom. 8:19; for by 1 John 2:2, we know that when "the sons of God are manifested," it shall be around their "Manifested King;" but it is at "the manifestation of the sons of God" that all things are to reach the state for which creation yearns. In Psalm 96:10-13,—a Psalm which may be sung as Jesus is descending,—David represents the Earth as on the eve of restoration, and exulting in the glory about to be revealed; but the joy which swells and sweeps over all creation as a flood, flows from the Seen Presence of its Lord.—Most emphatically, however, are we taught what this Earth shall owe to Christ at his second coming from the eighth Psalm, verses 5-9:—"Thou madest him," sang the sweet singer of Israel, "to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." And referring to this ancient oracle, Paul, in Heb. 2:8, 9, says, "We see not," we behold not with the eyes, "all things made subject to Jesus," because the Curse is still upon the Earth. Yet at the same time he assures us that the prediction of the Eighth Psalm shall come to pass in literal detail, and this "inhabited world, as he terms our Earth at verse 5, in all its extent and furniture, in all its beings and elements, be given into the hands, not of Angels even, far less of Man, but of Christ Jesus as its Heir and Ruler.

We have maintained that the signal of the Regeneration which awaits the Earth will be the Second Coming of Christ. And we also have acknowledged that the Great Conflagration shall take place at the date of our Lord's return. But it may be asked,—If the Second Advent and the Last Fire are contemporaneous, how is it possible that the Earth should still retain the same geographical features that it now presents, so as to be not only the habitation of men, but exhibit the very divisions and designations which have been recognized up to this day? Admitting, however, that the Great Conflagration shall be as devastating and revolutionary as is for the most part assumed, we remark, in the first place, that no reason can be given why it should be universal. A recent controversialist, in a tone painfully removed from both the courtesy and calmness which the nature of the inquiry and the character of his opponents alike demanded,* has strongly said, "The analogy here so emphatically traced between 'the world that then was, and the heavens and the earth that are now,' the one 'overflowed with water,' the other doomed to the flames, precludes all reasonable doubt that the whole world, physically considered, is the victim of the conflagration." "The deluge was typical of the conflagration," and seeing the deluge was universal, so likewise must be the conflagration. The truth is, however, that both geologists and divines are by this time nearly agreed that the flood was "universal only in respect to Man," and local as it regarded the Earth. So that the very fact appealed to, in proof of a universal, should warn us to expect a

* "The theory will never survive the reception of these passages in their obvious sense." "Utterly inconceivable." "Sheer impossibility." "Miserable explanation." "Palpable violence to Scripture." "Inconceivable." "Nothing loth to debase the prediction." "Capricious and inconsistent." "Inadequate and unnatural." "Difficult to extract any meaning." "How long in their conceptions they can descend." "Miserable view." "Who can possibly take this?" "Hopelessly opposed to Scripture." "Incompatible with inspired descriptions." "A chain of evidence against these views of such strength, that if rejected, it will be hard to refute any error, or establish any truth?" All these epithets may be found in a single brief chapter of "Christ's Second Coming: Will it be Pre-millennial?" And unhappily, the style of one chapter is the style of the volume. But dogmatism is not argument—scornful airs help no advocate.

limited conflagration. But we ask in the second place, what, although the conflagration were universal, would it follow as an inevitable inference, that the surface of the Earth must be remodelled until not a single aspect remains to put us in mind of the past? This, at all events, was not the issue of the deluge. The clouds poured down their torrents—the deep unsealed its fountains—and for a year the earth was under water. Yet where are the traces of convulsion now to be discovered? "The old world perished." It was not merely "unloosed," it was "destroyed." Yet we have the same landscape still, and Dr. Chalmers declares, "that geologists are now converging to the opinion, that there are no sensible vestiges of the deluge upon the Earth." But if not only the granite, but the soil of Earth survived the catastrophe in which it was said to "perish," and the rivers of Paradise glided along their former channels, and the olive trees threw out their branches as before, who shall call it either a wanton or an impossible idea, to hold, that even after a change which "dissolves" it, this Earth shall emerge with all the features which can identify it as the ancient abode of men?—(To be continued.)

Cardinal Wiseman:

A Lecture Delivered at the Hanover Square Room, London, Nov. 7th.

BY REV. J. CUMMING, D. D.

* * * * *

As you may suppose, I have no personal hostility to his Eminence, if you will allow me to call him so, or to the Archbishop, as he assumes to be, of Westminster. Cardinal Wiseman is a distinguished scholar, a most scientific writer; and any one acquainted with his work upon science and religion will be ready to own that he is a scholar of the very highest order in that particular department; but this must not lead you to suppose that being a perfect scholar, he has therefore a presumption that he must be a perfect theologian and a true Christian. It is possible to know every star in the firmament, and yet be ignorant of the "Bright and Morning Star;" it is possible to know all the stores that are in the golden mines of the earth, and yet to be as destitute as ignorant of "the unsearchable riches of Christ;" it is possible to know every flower that beautifies the garden, and yet not to know "the Rose of Sharon;" to have all the knowledge of all the encyclopædias of the world, and yet to be ignorant of that which even a Sunday-school child knows—the answer to the question, which the Protestant Church alone can give, "What must I do to be saved?"—"Believe in the Lord Jesus Christ, and thou shalt be saved." I have no desire, on the other hand, to interfere with the rights and the privileges, whatever they may be, of my Roman Catholic fellow-countrymen. Cardinal Wiseman has as great liberty to tread the soil, and breathe the air of Old England, provided he conform to its laws, as the Archbishop of Canterbury, the Bishop of London, or any layman in the arch-diocese of the one or the diocese of the other. We do not wish to take from his civil rights and privileges, but we meet here to protest—while we acknowledge he is entitled to all the rights of a citizen—that he has no right, at the dictation of a foreign potentate, and that potentate an Italian priest, and that priest notoriously a mischief-maker, to parcel out Old England into Popish dioceses, and claim all baptized men as subjects amenable to his power and jurisdiction. But I do not desire, at least in this lecture, to regard our visitor in red as a cardinal at all. He assumes, on the one hand, to be a cardinal—that is, a temporal prince; and if as a temporal prince he meddle with the rights and the privileges and the jurisdiction of our most gracious Sovereign, judging from the letter of Lord John Russell, and no less from the mettle and temper of our country, I am satisfied he will meet with that resistance which will tell him how great a blunder his master has perpetrated in sending him here.—As a Minister of the Gospel myself, I treat him on this occasion as an archbishop, professing to teach certain doctrines, and to inculcate certain lessons; and I wish to ascertain by sober analysis—not by presenting to you the sunshine of rhetoric or of flowers, but the daylight of plain truth, argument, and fact—whether Westminster will be very much benefitted by getting rid of or superseding the ministers that now instruct it, and opening its ears to the instructions of his Eminence the Cardinal Archbishop of Westminster. Whatever, let me add, be his teaching—however obnoxious his presence, we must be careful not to tread in the least degree upon the verge of what might be considered or construed as persecution. I believe that persecution never yet recovered a convert, and it never yet made a convert. If the sword is to be unsheathed, let it be unsheathed by the friends of the Cardinal, not by the friends of the Protestant Church. If the faggots are to be kindled, let them be kindled by Pius IX., not by those who have learned a more excellent lesson.

For if you begin to persecute, depend upon it, men's sympathy with the suffering victim will make them forget the deadliness and darkness of the error which he teaches; and instead of advancing the grand design you have in view, you will materially impede and arrest it.

I do not, in the next place, I confess, sympathize very much with those who wish to treat the Cardinal on what are called mere ecclesiastical grounds. You are aware that there is a class alluded to by the Prime Minister who say: "We, the Protestant Church, will not send a bishop to Rome to teach Protestantism there; and we ask you, in all courtesy and in all fairness, not to send a Popish Bishop to London to teach Popery there." It is not a question of orders. I confess, if Protestantism be what the Pope designates it—a deadly heresy, and if Popery be what Cardinal Wiseman contends it is—a great truth, the Pope has done or intended an act of great kindness in sending a cardinal missionary to instruct us. But, on the other hand, if it be the reverse, I cannot sympathize with that compact which says to the Pope: "You keep your bishop in Austria, in Italy, and in Spain; and we will keep our bishops in England, and Ireland, and in the realms of her Majesty." Wherever you have free-trade, let there be no free-trade with Popery—no compromise, no compact with the representatives of the Pope, or with the Pope himself; we must protest against him and his principles, as our fathers did, conceding, indeed, the largest husk of prejudice, but not compromising the least living seed of vital Christianity.

Again, the Pope having, it is truly said, ignored the Protestant Church, and stated that it is no church at all, that its ministers are not ministers at all, and that it cannot show the people the way to heaven, I am astonished that any should have expressed surprise at this phenomenon; it only shows how important were the remarks of Admiral Harcourt when he stated that we should have learned this controversy before. Instead of being surprised at what has occurred we should have expected it. The predecessors of Pio Nino thought the same.

But I may mention one thing that I have noticed, and frequently thought of before—that if there be something so excellent in Roman Catholic teaching that it is worth the Pope's while to send a cardinal to London to supersede or ignore the Protestant Church and teaching, it may be worth while inquiring what has been the practical fruits of the teaching of the Pope himself, the very chief of all, as well as of the cardinals of Rome, to whose number Cardinal Wiseman has recently been added, in the city itself. In 1848 a great convulsion shook almost the globe—certainly Europe—to its very centre. It has been found, in looking back to 1848, that there was then in Rome an ecclesiastic of some sort for every thirty people, and that there was a priest for every seventy or eighty people. Now what I argue is, that if the doctrine of the Church of Rome be so precious, it has had a most splendid opportunity of developing its effects and bearing fruits in what is called the capital of the Christian world; so that if Popery has failed in Rome, it has failed, not from want of hands to work it, or of priests to represent it, but from some inherent vice or defect in the system itself. On looking to London, it is found that there is not a minister of any denomination for every ten thousand people; and it might be justly argued, that if Protestantism has failed in London, it has failed from the simple fact that it is not adequately represented, and efficiently carried out, and so brought home to the hearts, habits, and consciences of the people. But what are the facts? When that revolution shook Europe in 1848, the subjects of the Pope—of that city which was to be the model city of the world—whose people, being at head-quarters, might be presumed to be the holiest in the world—whose contiguity to the Vicar of Christ should insure something *par excellence* spiritual, holy, loyal, devoted and perfect—on feeling the first vibration of that earthquake, rose *en masse*—his "beloved subjects," his own dear metropolitan people, his own pet representatives of what Popery makes a people, and what a people ought to be—rose *en masse*, and murdered his prime minister before his face, dismissed him in a footman's livery upon a coachman's box; and, judging by facts that since transpired, they are the last people to wish him back again. But what took place in London? The same wave that washed away the Pope, swept the metropolis of Old England.—A few of the Cardinal's friends, as pioneers and preparatives, began to disturb our capital with their crotchetts, and to shout for some points which they professed or tried to believe to be right, but which were known by all sensible men to be inconsistent with the rights of the Sovereign and the liberties of the subject.—They threatened a rising, and began to agitate, and what actually occurred? Here, where Protestantism is inadequately brought home to the people, from the want of a sufficient supply of teachers and ministers—and this should make us cease our internal quarrels—the whole mass

of our population rose, as I saw myself, and lined every street; put down, by presenting themselves, the pretensions and the crotches of the troublesome, and rallied round their hearths and their homes, ready to live for their Queen, and to die for their religion;—shewing that Old England's shores are not more proof against the influx of the sea, than her head and heart against the tides of revolution. If, then, Protestantism makes us so loyal, it is worth keeping; and if the Pope's religion has utterly failed to make his own dear people loyal, it is scarcely worth having.

I am most anxious we should stand on firm ground. I therefore hope there may be nothing personal in our present movement; it is a conflict with principles not with persons. While we have a deep sorrow that the Cardinal is so falsely deceived, deep indignation that he should so intrude with alien jurisdiction, within the jurisdiction of Her Majesty; there must at the same time be a deeper commiseration for the victims of those deadly errors of which he is the exponent. Pity the people—detest rebellion—confute error. Our controversy must not be person against person; nor must it be Church against Church; it is not the Church of England against the Church of Rome; but it is light against darkness, freedom against slavery; it is the rights and privileges of Old England against the crafts and assaults of Old Rome; it is the glory of our Blessed Lord against him who sits in the temple of God, shewing himself as if he were God. And viewing the controversy in that light, I proceed to notice what has been designated in the announcement of the lecture, the teaching of the Cardinal Archbishop of Westminster.

First of all, let me presume, that when the Cardinal was made an Archbishop, he received the *pallium*, a robe woven from the fleece of certain sheep, tended, I believe, by certain nuns; ceremoniously spun, ceremoniously woven, and ceremoniously put upon the Archbishop.—When he received the *pallium*, he repeated a solemn oath, which will be found in the *Pontificale Romanum*. I have the book, and have carefully examined all that he must say: it is the edition of Clement VIII., Antwerp edition, 1627. One clause of the oath is as follows:

"*Hereticos, schismaticos, et rebelles, Dominus Nostro, vel successoribus predictis, PRO POSSE, PERSEQUAR, ET IMPUGNABO.*"

That is, he solemnly swore, on his most solemn oath (I wish this to prepare you for his reception):—

"All *HERETICS* [that is, Protestants.] *SCHISMATICS* [that is, members of the Greek Church that separated, as they say, from Rome], and rebels against our Lord, or foresaid successors. I will *PERSECUTE* and *ATTACK* to the *utmost of my power*,"—the correct translation, I believe, of *pro posse*.

Cardinal Wiseman believes, no doubt, what Cardinal Bellarmine teaches: "If the heretics are stronger than we, and if there is danger that if we *ATTACK* them (the words of the oath) in war, more of us may fall than of them, we are to keep quiet." I wish to impress upon you that you have here a man who will not come into collision with principles merely, but with persons: he does not say, "I will attack *schism* and persecute *heresy*," which he might lawfully do; but "I will attack *schismatics* and persecute *heretics*." But in looking over the *Pontificale Romanum*, in order to find out if there were any canonical weapons in that arsenal which the Cardinal might probably use in case he should get the upper hand in Westminster (and if he gets the upper hand there, he will soon get it elsewhere), I noticed one remarkable weapon which he will no doubt forthwith employ; I know there are others, but the following caught my eye. It seems that while the true Church is distinguished for blessing, the Cardinal's Church has an amazing taste for, and sympathy with, cursing. I find that if the daughter of any parent in this assembly should fancy that she has what is called "a religious inclination," a "mission," and were to go into a nunnery, and were her parent to try to rescue her, the following curse would be pronounced upon him, and also upon any one who should take the property of the monasteries or of the nunneries—and many in our country actually hold such property in their possession just now:—

"By the authority of the omnipotent God, and of St. Peter and St. Paul, his apostles, we firmly, and under the threat of anathema, enjoin that no one carry off these virgins or religious persons here present from divine service, to which, under the standard of chastity, they have been dedicated, that no one plunder their property, but that they enjoy it in quiet. If any one shall have presumed to attempt this, may he be cursed in his home and out of his home; may he be cursed in the state (or city), and in the field, cursed in watching and cursed in sleeping, cursed in eating and drinking, cursed in walking and sitting; may his flesh and his bones be cursed, and from the sole of

his foot to the crown of his head may he enjoy no health. May there light upon him the curse which the Lord sent in the law, by Moses, on the sons of iniquity. May his name be erased from the book of the living, and not be recorded with the righteous. May his portion and his heritage be with Cain the fratricide, with Daithan and Abiram, with Ananias and Sapphira, with Simon Magus and with Judas the traitor, and with those who said to God, 'Depart from us, we will not follow thy ways.' May eternal fire devour him with the devil and his angels, unless he make restitution, and come to amendment. So be it. So be it."

Such is the cursing subscribed to by Cardinal Wiseman, as pronounced in his own document, and which, when he has the *pro posse*, according to his oath, he will pronounce with all the proper accompaniments.—(To be continued.)

Why be Punctual.

1st. *Man should be punctual, because that is imitating God.* Man was made in the image of his Creator; many, if not all the communicable attributes of God, have been bestowed upon man. And the revealed word says, "Be ye, therefore, followers of God, as dear children." According to the Greek, it is, "Be ye, therefore, *imitators of God.*" Man then is to act like God, so far as such action is within his power.—And as far as we understand the works of nature, we behold the most perfect system; there is a time, and there is a place, for every thing. And in carrying out these systematic plans, the Divine action is characterized with the most perfect regularity, or, if I may be allowed the expression, by the most perfect *punctuality*. The sun has its time to rise, and its time to set; the moon, its time to wax and its time to wane; there is a time for heat, and a time for cold, a time to vegetate, and a time to decay.—And in the moral world, also, God has a time for every event, and every event occurs in its appointed time. A time was specified for the coming of the Son of God, and for his crucifixion; and he came in the time fixed upon. Now, this system in plain, and punctuality in carrying out plans, is one thing in which man has to imitate his Maker; he has powers to do it, he has opportunity to do it, he has motives to do it; and he can find excuse for not doing so, neither in his constitution, nor in his circumstances, nor in the light of nature, nor in the Bible. Every thing within man, and every thing without him, teach him to cultivate habits of punctuality.

2d. *Punctuality tends to make men cautious in laying their plans.* A man, who does every item of his business in the appointed time, whose punctuality is not a mere theory, must form all his plans for action with the greatest carelessness, or some will interfere with others; a little carelessness often produces great derangement.—The nature of the case, therefore, makes it necessary for man to be cautious, calculating in all his arrangements, or to fail in being punctual. He who *will* be a punctual man, *must* be a cautious man. And that which makes man cautious in forming his plans, makes him cautious during a large share of his life, for much human life is spent in laying plans for the future.—Punctuality, by making men cautious in their plans, tends to save them from wild notions, and visionary theories: the man who is *resolutely punctual*, is not the man to build air castles; to all his theories he applies the test of practicability; he asks himself the question, can theory be carried out? can the plan be completed in the specified time?

3d. *Punctuality tends to make an energetic character.* All men lay plans, most men make contracts: and the man who executes all his plans, and fulfils all his arrangements, must be an active man; and his action must be such as to make him stronger and stronger; it must be resolute, persevering action. And this action will give his business an appearance of enterprise; it will give him a love for his business, and it will give him a well weighed, and rightly placed confidence in his own abilities. And all these things tend to make him strong. On the other hand, those who are always planning, but never executing, always promising, but never performing, frequently commencing, but seldom finishing, and never completing their work in the appointed time, such never fail to become irresolute, fickle, weak.—He that would be strong, as strong as he is capable of being made—and he that would have the right kind of strength, must be punctual. This position is clearly illustrated in the lives of students, and professional men, and farmers, and mechanics; and also in the history of churches.

4th. *Punctuality is necessary to make a reliable character.* How are we to determine whether or not, a man is to be depended upon? Is the question answered by saying, the man is able to do what you wish done? Not at all; we are not inquiring whether he *has* ability, but whether that ability may be relied on? Is the question answered by saying, the man has promised, he has given his word! By no

means; we are not asking whether the man has given his word, but whether he will *keep* his word. Is he a punctual man?—This must be answered before we can tell whether the man may, or may not be depended on. No matter how great a man's powers may be, no matter how good his opportunities may be, nor how fair his promises may be, he is a *reliable* man only so far as he is a *punctual* man.

5th. *A man must be punctual to be honest.* Society is a kind of machine, and when one of the bands becomes loose, the movements of the machine become deranged; and when one of the bands slips off, some of the wheels stop; and when one of the cogs is broken out, the movements become irregular. So do all who want habits of punctuality derange the movements of society. A fails to fulfil his promise to B., and therefore B., who was depending on A., must fail to fulfil his promise to C., and so on. Now, the man who fosters such habits, producing such derangement, is not in the highest sense of the word honest.—The man who lacks punctuality will often waste the time of others and his own time, he will often break his word; and the man who does these things, does that which the conscience, and the law of God, must pronounce wrong.

6th. *Punctuality is necessary to success in life.* The man having this habit, will have no more irons in the fire than he can attend to, and thereby he will prevent waste. His systematic plans, and his carrying out his plans, will save time, will increase the amount done in a given period. He will gain the reputation of an enterprising, punctual man; one that may be depended on. And in these things we find some of the chief elements of success. It is the punctual doctor, the punctual lawyer, the punctual mechanic, other things being equal, that have the most calls.

This subject, if I mistake not, is too much neglected. How often do men promise when they know, or might know, that they cannot fulfil that promise?—Even churches will promise to pay their minister four hundred dollars a year, and then feel no regret, no sense of guilt, when they pay him only three hundred; they can break their word; yes, even the word with the servant of God, and yet, not realize that they have done wrong. Let the ministers of God preach punctuality from the pulpit, let our religious newspapers enforce it wherever they go; and something at least may be done to make them more careful to fulfil their promises, and to carry out their laudable plans.

O. Observer.

Dancing Parties.

How often do we hear the remark, that there is no more harm in dancing than in vain and trifling conversation, in which the company at parties frequently engage. No more harm! this is admitting there is harm in both. Would it not be well, then, for Christians to abstain as much as possible from attending parties. But, there is more harm in dancing than in vain conversation. Conversation may become trifling and flippant from the disposition of the person with whom you converse to make it so; or one may fall into it imperceptibly, for want of proper watchfulness or from the excitement of the occasion. Whereas, a person cannot dance without a direct, and in many cases, deliberate exercise of his volition. Both are contrary to the word of God, but sin is greater or less in proportion to the exercise of the will of an individual.

I have said dancing is contrary to the injunctions of the Scripture, and here is the extract referred to which proves it so.

1. "To revel is to feast with clamorous mirth; this is done at parties when there are refreshments, music, and dancing. The meaning of revelry is festival mirth. Reveling is a jovial festivity with music and dancing, and as balls and dancing parties are jovial festivities, with music and dancing, it follows that they are a species of reveling condemned by the word of God as a sinful fruit of the flesh. Thus we have a positive law of God against dancing.

2. "Reveling or dancing is condemned by the general laws of God's word. There are general and there are special laws in the word of truth. Special laws declare plainly what shall and what shall not be done. General laws condemn or approve things by the whole class. Anything not of good report is contrary to the general law laid down by Paul, Phil. 4:8. Is dancing of good report? Paul classes it with glaring sins, (Gal. 5:19, 21; Rom. 13:13); and Peter, with lusts, excess of wine, &c. It cannot, therefore, be of good report. Nay, it is of very bad report. Even sinners expect to see professors stand aloof from it. We will now notice some of the common expressions used in favor of it.

1. It is said to be an innocent amusement. Now, whether it be innocent or not, depends upon whether it be according to God's word.—Having shown that it is contrary to the word of God, it follows, that it is not innocent, but sinful. Reveling is demoralizing in its tendency.

It corrupts the mind and heart, and drives away all religious feelings and desires.

2. It is said to be good exercise for ladies. Persons who advocate dancing for exercise, should inquire whether it is necessary. We can easily see how it might be necessary sometimes on board a ship, &c., but how it comes to pass that ladies cannot get exercise enough without dancing, is strange. All this arises from another sin, *idleness*. That exercise is necessary to health, is true; but that the laws of God or nature, require that dancing should be the exercise, is absurd. Let them attend to such duties as God has required, and we will never hear of the necessity of dancing for exercise.—Besides, the exercise performed in a ball room is not healthy. Persons over-exert themselves, and bring on consumption, and many other diseases.

3. It makes a young lady more graceful, and improves her manners.

This is one of the strongest arguments we have ever heard, in favor of learning young ladies to dance. That is, it is supposed to be by its advocates. Graceful, says Webster, means "with a pleasing dignity or elevation of mind and manners." Come, now, ye grave mothers, who recommend to your daughters to join the "jovial festivity with music and dancing," and ye fathers, too, behold the peculiar dignity!—The young gentleman and ladies stand upon the floor, the dignified tune commences, now one foot advances—it recedes and the other is in view—the right is thrown across the left—back again and the left crosses it—now they wheel round, or perhaps lock arm-in-arm in the promenade—or with still more *dignity*, waltz.—What dignity! What elevation of mind and manners! Let the candid and sober-minded think, and if they do not conclude that there is something more disgraceful in dancing than graceful, they must have a strange idea of pleasing dignity.

Christians who occupy an elevated station in society, should be careful to carry along with them the cross daily, they have not the trials which the poor have, but there are trials peculiar to them, and if they will follow Christ, they will be at no loss to find many occasions to deny themselves; let them do this and thus honor that worthy name by which they are called.

May all seek to honor Him in the presence of his foes, be they of whatever class of men, remembering that they are "a city set on a hill."

Religious Herald.

The Half Century—A Retrospect.

Fifty years ago, George Washington had just gone to his grave amid the tears and blessings of the people he had been foremost in rescuing first from tyranny, then from anarchy; and our country, having just escaped the imminent peril of a war with France, after securing by the Federal Constitution the power of protecting and promoting her own industry, was beginning to realize the blessings of Independence and Freedom. Thomas Jefferson had just been designated for the next President by a majority of the American people, but had not yet been actually elected, there being an equal number of votes for him and his associate (Burr) on the "Republican" ticket, as it was then called, requiring an election by the House, which took place in February following. The population of our country was over 5,300,000, or considerably less than one fourth the present number. The Union then consisted of sixteen States—Vermont, Tennessee, and Kentucky having been added to the original thirteen.—Ohio had begun to be settled at Marietta, Cincinnati, Warren, and perhaps one or two other points, but had not yet population enough for a State. There were small settlements at Detroit, and perhaps at one or two other points west of Ohio; but Louisiana was a Spanish province, including St. Louis as well as New Orleans, and the Mississippi a Spanish river, through which our people then settling in the valley of the Ohio were denied egress for their products. Florida was of course all Spanish, and what are now Alabama and Mississippi partly Spanish and wholly a wilderness. Our own State had scarcely a white inhabitant west of the sources of the Mohawk and Susquehanna; Buffalo and Rochester were forests traversed only by savages. The Erie Canal had hardly been dreamed of by the wildest castle-builder, and the western limits of this State (which a few months more will bring within twenty-four hours of us) was practically farther off than Paris or Geneva now is. This city had a population of 60,000 (less than one eighth its present number) mainly living below Chambers st., while Brooklyn, Williamsburgh, Jersey City, and its other suburbs, did not contain a fiftieth part as many inhabitants as now. Philadelphia was a sixth larger than New-York; now one fifth smaller, with a far greater disparity of suburban population. Boston had 25,000 inhabitants; Baltimore 26,500; Washington City (whither the Federal Government had just been removed) had 3,200. A few daring spirits were just beginning to immigrate from

the older portions of New-England to Western New-York ("Holland Purchase") and North-eastern Ohio—an enterprise quite as arduous and perilous as emigration hence to California and Oregon now is.

In Europe, Napoleon had just reached the topmost round of the ladder by overthrowing the Directory, and causing himself to be proclaimed First Consul, though he was not crowned Emperor till 1804. He had returned from his abortive invasion of Egypt in 1799, but the battle of Marengo, which made Italy a French province for twelve years thereafter, was not fought till June, 1800. The Austrian monarch was still known as "Emperor of Germany." Poland, after a melancholy, fitful struggle of twenty-five years against internal anarchy and the conspiracy of kings for her destruction, had just ceased to exist. Alexander had not yet ascended the throne of Russia, his father Paul I. not being assassinated till March, 1801.—Prussia had preserved peace since the defeat of the Allied invasion of France in 1792, her councils inclining for or against Revolutionary France as fortune smiled or frowned, and so remained until 1806, when she engaged Napoleon single-handed, and was utterly subdued in a single brief campaign, commencing with the double rout of Jena and Auerstberg, and closing with the French armies victorious on her eastern frontier. This completed the virtual conquest of all Germany by Napoleon, Austria having been fully crushed by him in the battle of Austerlitz, Dec. 2, 1805.

Fifty years ago, George III. was in the middle of his reign over the British Empire, with Pitt and Fox, the leaders of the Tory and Whig parties, at the height of their life-long struggle. They both died suddenly six years afterward. Trafalgar was yet unsought, but Nelson was already idolized for his victories of Cape St. Vincent, Aboukir, &c. His attack upon Copenhagen was not made till April 1801.

All this Continent, south and west as well as north of the one million square miles belonging to the United States, (since increased to 3,250,000,) was claimed by various European powers as their respective colonial possessions—all north of us (as now) except a vaguely defined and inhospitable portion of the Northwest Coast, belonging to Great Britain, while all south and west of us was ruled by Spain and Portugal, except a small portion of the eastern coast of South America, lying between the mouths of the Oronoco and the Amazon, which was shared by England, France, and Holland, and known as British, French, and Dutch Guiana. This small portion is still European, with most of the islands known as West Indies, but no Spanish or Portuguese flag now waves over any portion of the Continent. Portuguese America, peaceably separated from the mother country, now constitutes the Empire of Brazil, and is governed by a branch of the Portuguese royal house of Braganza; while the vast region formerly constituting Spanish America is now divided as follows: Louisiana, Florida, Texas, New Mexico, and Upper California, have been acquired by the United States; while the residue of Mexico, Central America, Venezuela, New-Grenada, Quito, Peru, Chili, Buenos Ayres and their appendages, have become independent, and are striving, generally with indifferent success, to maintain Republican institutions, though with a constant tendency, created by ignorance, indolence, and superstition, to degenerate into military despotisms. Such Buenos Ayres appears now to be, while Venezuela and Mexico have been frequently distracted by the arts and arms of military chieftains. Central America has been torn to pieces by the general causes above recited, and now lies prostrate and powerless. Mexico exhibits unequivocal symptoms of decrepitude and approaching dissolution. Upper Peru has become a separate Republic, now known as Bolivia. The Spanish Presidency of Quito is now the Republic of Ecuador. Paraguay and Uruguay have separated from Buenos Ayres, and each is now independent, the latter known as "the Oriental Republic," though its people are more commonly known as "Monte Videans," from their capital. The extreme Southern portion of the Continent, known to Europeans as "Patagonia," with a great portion of the interior of South America, and the north part of North America, remain as they were in 1800, in the undisturbed, unquestioned possession of the savage tribes who have thinly peopled them from time immemorial, and whose barbarous occupations of war and the chase forbid the hope of their self-improvement. The improperly termed West Indian Isles remain in good part as in 1800, save that Hayti, then in revolt against France, has achieved her independence of both France and Spain, while slavery has been abolished throughout the islands ruled by Great Britain. The continental possessions of Great Britain have improved considerably in population and wealth; Upper Canada of late quite rapidly. Northward of lat. 50 deg. the severity of the climate on this side and the remoteness from civilized and peopled countries on the other, have prevented any considerable settlement. Success-

sive attempts to discover a Northwest passage around this Continent from Europe to the North Pacific have led to no practical result.

Great Britain, already bereft of her most valuable colonies by the American Revolution, has built up two new Empires within the present century—the first by successive conquests and annexations in Hindostan, where her possessions now cover a territory as large as Europe south of the Rhine and Danube, and peopled by hardly less than one hundred millions of human beings. From the Indus on the west to the Irrawadi on the east, from the Ocean on the south to the Himalayas on the north, almost the entire continent is now under British rule. In Australia, a still vaster and more prosperous, though far less populous, British Empire, is now rapidly forming, from what were in 1800 immense wildernesses, scantily inhabited by the lowest grade of savage beings, and infected along the coasts by a few cargoes of expatriated rascality. The growth of British Australia is now proceeding with a rapidity scarcely paralleled, and apparently with entire solidity and health.

The culmination, decline, and overthrow of Napoleon's colossal power belongs to the first quarter of the present century. In 1800 First Consul, in 1804 "Emperor of the French," in 1811 master of nearly all Continental Europe, except Russia, with Italy, Germany, Austria, Spain, at his feet, and even Russia, Turkey, and the United States virtually his allies, and only England stubbornly resisting his strides to universal dominion, 1814 saw him defeated and exiled, 1815 a disrowned prisoner for life, and 1821 witnessed his death "on a lone, barren Isle," almost equi-distant from the Eastern and Western hemispheres. On his complete discomfiture, Europe reverted very nearly into the condition which it exhibited prior to the outbreak of the French Revolution, France being restored to monarchy and reduced to her modern limits; Germany reconstituted a despotic monarchy; Italy surrendered to Austria and absolutism; Poland left a wreck and a divided ruin; Turkey still further crippled and hastening to decay; while only Russia manifested external growth combined with internal vigor. Since Napoleon's death, Spain, Poland, Italy and Germany have by turns been the theatre of revolutionary commotions, looking to republican freedom, but these ebullitions have all been quenched in blood, and monarchy, more or less absolute in form, but generally despotic in substance, is now the common law of the most enlightened quarter of the earth, save in France and Switzerland. France is now nominally a Republic, but, practically ruled by the twin aristocracies of musketry and money, to-day enjoys far less real freedom than the smaller kingdoms, Sardinia, Sweden, and Denmark. Switzerland still retains her ancient liberties, though convulsed by faction within, and menaced by banded despotisms without. So all on the Continent seems fixed as Royalty would have it, but it is only seeming. France is a volcano ready for eruption; her millions will never acquiesce in the arbitrary and unlawful robbery from nearly half their number of the right of suffrage; her aristocratic predominance is undermined by intestine feuds, which will yet divorce the sword, the money-chest, and the mitre from their present alliance, and restore the rule of the masses; and the day which sees a democratic ascendancy restored in Paris will arouse the republicans of Germany, Italy, Hungary, and perhaps of Poland, to another vehement struggle for the liberties of mankind. Despotism has now the bayonets and the arsenals on its side as of yore; but in popular intelligence, in comprehension of the rights of man and the necessary iniquities of kingship, the world has made vast progress since 1800. Catholic Emancipation in Ireland, and Parliamentary Reform in Great Britain, are two of its peaceful trophies. Such are the political aspects on which opens the latter half of the Nineteenth Century.

New York Tribune.

Trust God and Do Right.

One evening a poor man and his son, a little boy, sat by the way-side, near the gate of an old town in Germany. The father took a loaf of bread, which he had bought in the town, and broke it, and gave the half to his boy. "Not so, father," said the boy; "I shall not eat till after you. You have been working hard all day for small wages to support me, and you must be very hungry; I shall wait till you are done." "You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food, and those eyes of yours remind me of your dear mother who left us, and told you to love me as she used to do; and indeed, my boy, you have been a great strength and comfort to me; but now that I have eat the first morsel to please you, it's your turn to eat." "Thank you, father, but break this piece in two, and take you a little more; for you see the loaf is not large, and you require much more than I do." "I shall divide the loaf for

you, my boy, but eat it I shall not; I have abundance, and let us thank God for his great goodness in giving us food, and giving what is better still, cheerful and contented hearts. He who gave us the living bread from heaven, to nourish our hungry souls, how shall he not give us all other food that is necessary to support our mortal bodies?" The father and son thanked God, and then began to cut the loaf in pieces, to begin together their frugal meal. But as they cut one portion of the loaf, there fell out several large pieces of gold of great value. The little boy gave a shout of joy, and was springing to grasp the unexpected treasure, when he was pulled back by his father. "My son, my son," he cried, "do not touch that money; it is not ours! I know not, as yet, to whom it belongs; but probably it was put there by the baker through some mistake. We must inquire. Run." "But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and then the baker may tell a lie, and"—"I will not listen to you, my boy, I bought the loaf, but did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him. Remember him who told us to do to others as we would have others do to us. The baker may possibly cheat us, but that is no reason why we should cheat him. I am poor, indeed, but that is no sin. If we share the poverty of Jesus, God's own son, Oh! let us share his goodness and his trust in God. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done should we die in doing it! Yes, my boy, trust God and walk in his ways, and you shall never be put to shame. Now run for the baker, and I will stay and watch the gold till he comes." So the boy ran for the old man. "Brother workman," said the old man, "you have made some mistake, and almost lost your money;" and he showed the baker the gold, and told him how it had been found. "Is it thine?" asked the father. "If it is, take it away." "My, father, baker, is very poor, and"—"Silence, my child, put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been looking alternately upon the honest farmer and his eager boy, and upon the gold that lay glittering upon the green turf. "Thou art, indeed, an honest fellow," said the baker, "and our neighbor David spoke but the truth when he said thou wert the honestest man in our town. Now I shall tell thee about the gold: A stranger came to my shop the other day and gave me that loaf, and he told me to sell it cheaply, or to give it away to the honestest poor man I knew in the city. I told David to send thee to me, as a customer, this morning; and as thou wouldst not take the loaf for nothing, I sold it to thee for the last pence in thy purse; and the loaf, with all its treasure—and certain it is not small—is thine; and God grant thee a blessing with it." The poor father bent his head to the ground, while the tears fell from his eyes. His boy ran and put his hand round his neck, and said, "I shall always, like you, my father, trust God, and do what is right; for I am sure it will never put us to shame."

Ed. Christian Magazine.

doubtless have continued in an interminable succession."

This is relevant to the argument, if it is claimed that the condition of man, in the regeneration, is to be analogous to that in which **ADAM** was placed at his creation, anterior to the fall. And this we suppose to be the view taken; for in another place he says:—

"Exempted from the penalty of sin in every form, and made immortal, their condition and life will undoubtedly be essentially the same as **ADAM'S**, **EVE'S**, and their offspring's would have been, had they not transgressed."

Our views here coincide—*i. e.*, we believe that in the regeneration, the original purpose of God respecting the race will be accomplished, and that there will be no essential difference from that to which mankind would have arrived, had not the fall intervened. In the *result*, however, we differ; for we conclude that the number of God's elect who shall be made partakers of the world to come, will be a number corresponding to that which would have been reached by the race at the close of their probation, had it been passed in perfect compliance with the requirements of God. Arguing in favor of "an interminable succession," Mr. **LORD** says:

"It is inferable from their nature. No reason can be conceived why God should debar any generation which he would then have called into existence, from the parental office, for which their constitutions would be fitted. It would be to give them that part of their nature in vain. No adequate reason can be imagined why he should then arrest them in their multiplication, and put a limit to their number. No want of power to uphold, supply, and govern them through a perpetual round of ages, could render such a measure necessary. Nothing can be seen or conceived indicating that the possibility subserving the ends for which they were created, would have diminished by the progress of their numbers, and be any the less at the thousandth, the ten thousandth, or the millionth, than at the tenth or hundredth. Why would it not have been as benevolent, as wise, and glorious to God, to continue to create them, in any one age of the universe, as in any other? Had it been his purpose to strike his works from existence, at some future epoch, or to pause in the display of his perfection, and the administration of his kingdom, it would then be seen that the race of man, though holy, was to reach a limit. . . . What reason is there to suppose that he has made a total change in his purpose? The object of Christ's interposition is to counteract and defeat the plot of Satan, and reserve the race from the consequences of the apostacy. And we are assured that he is to achieve that end; and that the curse brought by **ADAM** on his posterity is at length to be repealed. There is to be a time when men shall no more die, nor be mortal, nor suffer sickness, pain, sorrow, or any other of the evils that result from the fall. They will be replaced, therefore, in that respect, in such a condition as they would have occupied had they not sinned; and the same scheme of government resumed, doubtless, as to their continuance and multiplication, that was instituted at first, and would have been pursued had they persevered in allegiance."—p. 463.

The question at issue rests on a single consideration—viz., what was God's original purpose? There is no want of power for the accomplishment of any purpose. There will be no want of wisdom in whatever plan he may accomplish. There will be no want of success in the achievement of the purpose for which **CHRIST** died. And man will be placed in the ultimate condition which the race would have reached, had there been no departure from allegiance.

We do not, however, conceive that man was *eternally* to progress in an uninterrupted accession of numbers. For a time this must necessarily have continued, in accordance with the word of God, when "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [i. e. stock, fill, or supply,] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The thing created is always adapted to its designed end. That, while the heavens are the **Lord's**, "the earth hath he given to the children of men," (Psa. 115:16); that he who "made the earth, and formed man upon it, created it not in vain, he formed it to be inhabited," (Isa. 45:12, 18), and that "the righteous shall inherit the land, and dwell therein forever," (Psa. 37:29), we suppose will not here be disputed. We may reason, *a priori*, that a given number of inhabitants would be better adapted to the earth's capacity, all things considered, than a greater or less number.—We suppose we are agreed that this earth is to be the final abode of the saints; for we do not recollect Mr. **LORD** has ever intimated that it was, after the regeneration, to be merely initiatory to a subsequent residence in some distant part of the universe. If then it is to be the final abode of the saints, being limited in its dimensions, it will not be adapted to an unlimited and endless multiplication of the race; for if the race should multiply in an interminable series, however gradual that multiplication might be, in an endless duration, there would be no room on the earth for their numbers.

If this is so, the weight of evidence is in favor of the proposition. The intimations are, however, to us, the reverse of these. Before adducing the intimations which seem to limit the multiplication of the race, and point to the consequent cessation of the work of redemption, we will notice those which are advanced in support of their continuance. Says the Editor:—

"Had the first pair not fallen, the race would

or two hundred successive generations. The present population of the earth is less than 1000,000,000. When we consider that these vast numbers sprang from a single pair, we can conceive that countless myriads would result from these many millions. As the earth could have been only thinly peopled during the first centuries from creation, and after the flood, the average number of inhabitants for each of the two hundred generations could not be over 500,000,000. Assuming this number, the whole number of all who have lived on the earth would be about 100,000,000,000. If these immense numbers were all on the earth at the present time, there would be only eighty square rods of land for each person. It would seem therefore that this number must vastly exceed that included in the command to multiply and replenish the earth. Considering that the whole number who have lived, would be so many more than this earth could well accommodate, is it presumptuous to suppose that those who at the Advent shall have been redeemed from among men, out of every nation, and tongue, and people, including all who have died in infancy, would constitute a number the best adapted to the size and capacity of earth, and to God's original design respecting it?

If we might be allowed to theorize, we should consider that when God spoke of the multiplication of the race and the replenishing of the earth, that his design was that the number of the one should be adapted to the capacity of the other; and that when that number should be arrived at, and that end accomplished, i. e., the earth replenished—for the meaning of replenish is to *stock*, to *fill*, to *supply*—then there would be no farther necessity for subsequent multiplication; and that faculty would cease. As we know that **ADAM** was placed on probation in Eden, as from the fall of angels who kept not their first estate, we conclude that those ministers of God who do his pleasure were once the subjects of a like trial, we may conclude, that not the first pair alone, but the entire race would have been subjected to a probationary trial. As this probationary period could not have terminated during the multiplication of the race, and the consequent accession of new subjects for trial, we conclude that its termination would have synchronized with the completion of the replenishment of the earth; and that thenceforth the condition of the race would have been one of reward, and precisely analogous to that to which the redeemed will be raised in the restitution.

Man, however, did not persevere in allegiance—did not endure the trial. As a consequence the race lost its right to the inheritance. But provision was immediately made for the restoration, and subsequent replenishment of the earth. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In accordance with this provision, each individual of the race has been successively subjected to a period of probation—those who comply with the terms of salvation, being freely forgiven and justified for **CHRIST**'s sake, and those who refuse being cut off from the proffered mercy. As a vast multitude of the race have failed to secure a portion in the restitution, it follows that to replenish or stock the earth with the redeemed from among men, in number the same as were originally included in the command, it was necessary that the whole increase of the race should as much exceed the number needful to replenish the earth, as it will be diminished by the lost.—Had man therefore persevered in allegiance, the multiplication of the race would have been so much less rapid than it has been, or have been accomplished in a corresponding shorter space of time.

The idea of the endless multiplication of the race, is an entire new one to us. We do not recollect of having seen it in the English writings, or before meeting with it here; and we did not know, or had failed to notice before, that Mr. **LORD** entertained it. How it can possibly be true, without degrading this earth to a mere nursery for souls, similar to its present imperfect state, we cannot conceive. For a limited capacity can only be adapted to a limited supply.

With an unlimited multiplication, the individuals of the race would after a while exceed in compact bulk the mass of the globe itself; and still increasing, they would in time become a million times larger,—and so on *ad finitum*. "It is known," says Mr. Brown, *Ordo Stellarum* (p. 297), "that a given population may go on doubling its numbers in periods of fifteen years; nay, under favorable circumstances, in periods of about twelve and four-fifths years; and this even on the present scale of human life." During the two hundred and fifteen years of Israel's sojourn in Egypt, they increased in number from seventy-five souls, to "about 600,000 men on foot, besides children," and of course besides women. Dr. CLARK estimates their numbers at 3,263,000, which would require them to have doubled once in fourteen years. If the race could thus multiply when death was continually busy in its ranks—decimating it once in three years, its multiplication, when death shall cease its ravages, would be proportionably more rapid.

This is an objection, not only to the interminable

multiplication of the race, but also to its multiplication during the millenary period intervening the two resurrections. It is likewise equally an objection to a millennium, before the Advent. For supposing the race should double once in twenty years,—and this with a converted world, the cessation of all war, the increased longevity of the race, increasing vigor, and absence of physical evils, would not be an unreasonable time,—500,000,000, only a little more than half the present population, would amount in six hundred years to more than 500,000,000,000,000,000, which number could not stand on the earth; still doubling during each of the remaining periods of the millennium, it would add to the impossibility of the earth's accommodating its inhabitants. Even a single pair in a thousand years at that increase would equal the above, cutting off 000 from the right.—This is on the supposition of a temporal millennium. Supposing a millennium where there is no death, the difficulty would be still greater; and with duration unlimited, what would be the comparison of the earth in size, to the bulk of its inhabitants!!!!

Thus far, theory. We now come to inferences. 1. When God said unto Noah, "Multiply and replenish the earth," we infer that that accomplished, the end of the multiplication of the race would be answered, and that office would cease,—there being no intimation of its continuance subsequent to that.

2. **ADAM** being in a state of trial, it would be necessary for that period to be marked by some limit; for the result has shown that the fall of man must necessarily have been attended by a curse on the earth. As the final condition of the race was to witness an exemption from the curse, when there should be nothing to harm or destroy, and is secured from all subsequent curse, the earth must ultimately have attained to a like exemption from all danger of the curse. As the earth could not thus be exempted, till the expiration of the time during which it would be possible to apostatize; as this time could not elapse while a single member of the race was to be added to its numbers and subjected to a like trial, it follows that there must have been a time when the multiplication of the race would cease: if not, the new comers would not be subjected to a probationary process.

3. If after man had apostatized, it was necessary, on account of one man's sin, for death to pass on all his posterity, it would be impossible for the penalty of death to be remitted, or for the curse that rests on us to cease while the race should continue to multiply. If it should be consistent with God's plan of salvation, to continue the increase of **ADAM'S** posterity after the penalty for **ADAM**'s sin shall have been remitted, why was it needful to extend the penalty to any of his seed? for those whose existence would commence subsequent to the removal of the curse, would have a great advantage over those who are subjected to its perils.

4. The work of redemption was necessary to restore man from the consequences of **ADAM'S** sin.—The apostle predicts "the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21. And they have foretold the removal of the curse, the restitution of the wilderness to a condition like that of Eden, and of the desert, to the garden of the **Lord**, the abolition of death, and the recovery of all that is lost by the fall. Now, as the work of redemption accomplishes this restoration, it follows that when the restitution takes place, the work of redemption will have been completed. Had not man apostatized, the work of redemption to recover from the fall would not have been necessary. When man is placed back again where he would have been had he not fallen, the work of redemption will be no more needed, than it would have been, had **ADAM** continued steadfast. To argue that a work which would not have been necessary, had man not fallen, will be necessary after he is restored, is to admit that he is not fully restored to the position from which he fell.

II. We are not however dependent either on theory or mere inferences. We have *positive* evidence. The epoch of the advent is called in Scripture the end of the world, or of the age, which is to be marked by certain great events. Thus the Saviour says, that "in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. . . . then shall the righteous shine forth as the sun, in the kingdom of their Father."—Matt 13:40, 43. By the 25th chapter we learn that this kingdom is that which was prepared for them from the foundation of the world; for "then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—v. 34. Therefore it is the kingdom which the original design of God arranged for the ultimate condition of the race. Now the Saviour teaches (Luke 20:34-36), that marrying and being given in marriage, are peculiar to the age in which we now live, as contrasted with the future age; and that "they which shall be accounted



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JANUARY 25, 1851.

THE FUTURE CONDITION OF MAN.

"The Peculiarity of Christ's Reign and Man's Condition during the Millennium, and the Ages that are to follow." An article in the June number of the "Literary & Theological Journal." By DAVID N. LORD.

This article is written in reply to the inquiry of a correspondent, who wished the editor to give the reasons of his belief that "the race is to inhabit the earth and multiply, and **CHRIST**'s mediatorial work continue without end."

"In the first place," says the editor, "there is no direct or indirect intimation in the Scriptures that its multiplication is ever to cease. . . . On the other hand, there is no dearth of indications that mankind are to occupy the earth in an endless series of generations, and the work of redemption continue forever."

If this is so, the weight of evidence is in favor of the proposition. The intimations are, however, to us, the reverse of these. Before adducing the intimations which seem to limit the multiplication of the race, and point to the consequent cessation of the work of redemption, we will notice those which are advanced in support of their continuance. Says the Editor:—

"Had the first pair not fallen, the race would

worthy to obtain that world [or age], and the resurrection from the dead, neither marry nor are given in marriage." Nor by this did he design to teach that the mere marriage ceremony was to be abolished, but the matrimonial institution; for he was showing the Saducees how they erred in supposing that if there were a resurrection, one of seven brethren must take the woman to wife, who sustained that relation to each of them successively in this age. The people of that age cannot "die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Now as the angels have endured the season of their probation, and are perfected; if man is to be equal to them, he must have attained to the end of his probationary state; consequently he will have attained to a position similar to what ADAM would have reached at the close of his probationary period, had he maintained his integrity. And as we are told that those who attain that world neither marry, nor are given in marriage, it follows that the angels who kept their first estate, and have passed the period of their trial, do not enter into the marriage relation; and that ADAM, and the human race,—had they continued in innocence to the end of their probation, when their number should have replenished, or filled the earth, with a population wisely proportioned to its capacity,—would in like manner have fulfilled the purpose of God in the multiplication of the race, and have ceased to possess that function,—as surely as age now supercedes its exercise. This is to us a conclusive argument. And we see not how it can be successfully met.—(To be continued.)

THE FUGITIVE SLAVE LAW.

The Duty of Disobedience to Wicked Laws: a Sermon on the Fugitive Slave Law. By CHARLES BEECHER, Newark, N. J. Published at New York: by John A. Gray, Printer, 79 Fulton-street, corner of Gold-street. 1851.

We acknowledge the reception of a copy of this very able and lucid discourse, founded on the following texts.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6:5-10.

"Did not we straitly command you, that ye should not teach in his name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:28, 29.

Mr. BEECHER begins with the following proposition:

"There is to be a day of judgment, a day when God will reveal his righteous judgment concerning all deeds done in the body. In that review no part of human conduct will be exempt from scrutiny. The public as well as the private acts of every man will undergo impartial examination. Nor will the acts of individuals, only, be considered. The acts of organic bodies of men constitute a very large part of all history, and must be judged. The acts of nations, governments, and all authorities will be diligently examined; and especially the laws which were by different nations passed, accepted, obeyed."

He then takes up the merits or demerits of the Fugitive Slave Law, goes into the question of man's ownership of property in man; and shows the absurdity of the claim that we must obey a law, because it is a law, when it conflicts with the higher law. He demonstrates conclusively that this is the very question at issue when men have gone to the stake rather than violate their conscience and the laws of God, by denying the law of man. Says Mr. BEECHER:

"I may disapprove a law, I may think it unwise, injudicious, and even unjust in its bearings on me, and on my interests, and yet it may not require me to do anything positively wrong. I may submit to such a law, innocently, because I wrong nobody. But here is a law which commands me to sin positively and without apology. It commands me, when fully obeyed, to deny Christ, to renounce and abjure Christ's law, to trample under foot Christ's Spirit, and to rend Christ's flesh and blood into cruel bondage."

"A law which does me some injury is one thing. A law which makes me do wrong is another. The first I may submit to while seeking its repeal. To the latter I must not give place by subjection, no, not for an hour. I must resist unto blood, striving against sin, i. e., to the patient shedding of my own blood."

Hence, to disobey such a law does not disorganize society. It does not unsettle law.

"The principle involved in this discussion is not new. The question now is about obeying the law which repeals the golden rule, and attaches a fine of one thousand dollars for doing as we would be done by. Formerly the same question, in principle, was tried and fought out, on worshipping the Virgin, or burning incense to idols, or some other act of idolatry. The form only is changed. The principle remains the same. The parties contending are called by other names, but their spirit, maxims, and arguments, are the same. The one party has in all ages been the party of office-holders, both in Church and State—the crown and mitre. The other party has been the individuals of the common people who feared God.

"PHARAOH and his court framed a law commanding the Hebrew midwives to cast the Jewish infants to the alligators of the Nile. In this they were almost as cruel as our Congress in commanding us to throw the fugitive mother and her child to the bloodhounds of the hunters of human game. PHARAOH and his court used the same arguments that the party they typify are now using. The midwives feared God, disobeyed the law, and the Scripture says, God blessed them for it. So do we disobey this worse law of our American Pharaohs, and expect God to bless us for it.

NEBUCHADNEZZAR and his lords, and council of state, represented the same party and principles, when he made a law that whoever would not worship the golden image should be cast into a furnace. What right had a citizen of Babylon to break that law, because he happened to think it was wrong? Much less, what right had three contemptible slaves,—three despicable Jews,—lawful captives of the State,—to set up their notions against the Majesty of the Golden City? Yet the three captives, SHADRACH, MESHEACH, and ABEDNEGO, told the king to his face that they would not obey his law. 'Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.'

So the same principles were tried in the case of the edict on prayer. A law of the Medes and Persians, which changes not, was framed, that no man for thirty days should pray, save to the king. What right had the Secretary of State to set up his notions of propriety against the law? Was it not his duty to submit, and wait till the thirty days were out and the law repealed, just as they want us to wait till the next session of Congress? Had some of our Daniels been there, doubtless they would have taken the crown view of the subject. But there was a Daniel there of a different spirit and different principles. He took exactly our view of the matter. He went home and broke the law three times a day; and when he was thrown into the den of lions, God wrought a miracle to show his approbation of his course.

"The same principles precisely were tried over again in the life of CHRIST. The Senate had made certain laws which this Galilean carpenter's son thought conflicted with the higher law of God. Those laws were not half so bad as this law of an American Congress, yet CHRIST broke them without scruple. Moreover, the Jewish State was a form of government directly instituted by God, even more than our own, so that if ever there was a case where the private citizen had no right to disobey for conscience sake, it was there. What right had this carpenter's son, this Galilean, to come up to the metropolis, and begin to talk to the Congress about a higher law? What right had he to tell those hoary rulers that they made void the law of God by their tradition, and taught for commandments the ordinances of men? Yet Jesus did this—he persisted in doing this; and when it came to the test whether he would obey them or God, he let them crucify him rather than yield. And God justified him in so doing by raising him from the dead."

"The party that crucified CHRIST, and the party that are now ready to put to the bayonet all who disobey this wicked law, are one and the same; their maxims, spirit, arguments, and policy, are the same. And their fate will be the same.

"The same principle was tested again by the apostles after Christ's ascension. The Jewish Congress thought that there was too much agitation. They thought that those fanatic fishermen were incendiaries, stirring up tumult, and tending to dissolve the Union of the State. 'They seek to bring this man's blood upon us.' So they arrested them, and after hearing the opinion of a certain very wise man, a lawyer, and a great expounder of the Jewish Constitution, named Gamaliel, finally concluded to scourge them, and to pass a law that there should be no more agitation, and that they should not preach Christ."

"So great expounders of our Constitution now say that we must obey the law, and not ask whether it is right or wrong."

"The principle is the same. Corrupt men, banded together to enforce ungodly laws, are one and the same in Jerusalem or in Washington, in the year 50, or 1850. Peter's answer then, is our an-

swer now: 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.' And they went out and broke the law as fast as they could; and God showed his approbation by pouring out his Spirit, and the number of believers was multiplied.

"The same principle was at stake between the same contending parties, when Christians came in collision with the laws of the Roman Empire. On the one side were laws commanding incense to idols; on the other were single citizens rude and illiterate, who thought the law of the empire wrong. They disobeyed. What right had they to disobey? The great expounders of Roman law looked down on them with infinite contempt. Here are a parcel of tinkers, and cobblers, and weavers, who pretend to believe in a certain dead man, Jesus, who they say is alive, and dare set up their notions against the law of the whole world. And they cast them to the lions. Even so they would do now if they dared, these ungodly men in high places—they would cast to the lions all who dare to balk their schemes of ambition and despotism.

"The same principles were fought over again in Germany by Luther and his co-peers. On the one side was the Roman Church and State, with laws which Luther thought commanded him to sin. What right had he to think? Had not the Mother Church done all the thinking for all her children? What business had he to set his private judgment against the law of the Holy Roman Empire? Against this principle Luther protested, and appealed to God, and a law higher than the law of Popes, cardinals, and kings. And from that solemn protest, all of like spirit have borrowed the name of Protestant. And although scornful prelates affect not to know exactly what Protestantism is, we can tell them. It is not any particular theological dogma, or creed, but it is, first and foremost, the protest against the obligation of bad laws. It is the assertion of the duty to disobey all laws that nullify the law of God, and affix a penalty to the golden rule. That is Protestantism. And this law which is now being debated, is like an unexpected talisman, or charm, working unforeseen disclosures, and showing us where we are, and how far the men of our generation have drifted from Protestantism. Archbishop Hughes tells us that Protestantism is declining. I can respond to the sentiment: Nay, more; if the views of the advocates of this law, in Congress and out, are to prevail, Protestantism is dead and buried, and past resurrection, but by the mighty power of God, and a new reformation struggle.

"But the last illustration of this principle I shall mention was in England. Our Puritan fathers, the Pilgrims, were on one side, and the King, the aristocracy, and the Established Church on the other. The popular party always maintained that wicked laws must be disobeyed, while the party in power claimed that they had no business to set up their opinion against the authority of the realm. It was because our ancestors held this ground, just as we now hold it, that New England was founded. It was because these principles were dearer than life, that they broke the laws of Britain, threw the tea into Boston Harbor, and lit the fires of revolutionary war on the plains of Lexington and Concord. But, little as we may seem to suspect it, it is the same parties that are contending for the same principles, at the present hour."

"I counsel no violence. I suggest no warlike measures of resistance. I incite no man to deeds of blood. I speak as the minister of the Prince of Peace. As much as lie in you, live peaceable with all men. To the fugitive, touching the question of self-defense, I offer no advice, as none can be necessary. The right of self-defense is unquestionable here, if ever. Of the expediency of its exercise, every man must judge for himself. I leave the question of self-defense undiscussed, to the settlement of every man's own judgment, according to circumstances.

"But if a fugitive claim your help on his journey, break the law and give it to him. The law is broken as thoroughly by INDIRECTLY aiding his escape as DIRECTLY, for both are penal. Therefore break the law, and help him on his way, directly if you can, indirectly if you must. Feed him, clothe him, harbor him, by day and by night, and conceal him from his pursuers, and from the officers of the law. If you are commanded by the officer to lay hands on the fugitive, refuse to comply; rather, if possible, detain the officer, if you conveniently can, without injury to his person, until the victim is clean gone. If for these things you are accused and brought to trial, appear and defend yourself. If asked how you dared disobey the laws of this realm, answer with Bunyan's Pilgrim in Vanity Fair: tell the court that you obey Christ, not Belial. If they fine you, and imprison you, take joyfully the spoiling of your goods, wear gladly your chain, and in the last day you shall be rewarded for your fidelity to God. Do not think any true disgrace can attach to such penalties. It is the devil, and the devil's people only, who enact, enforce, and respect such penalties. If you are disgraced, it is the disgrace that Washington bore when he was called a rebel, and it is inflicted on you for the support of a cause and of principles as holy as his."

"You will suffer with Wickliffe and Huss, with the Albigenses and Huguenots, with the early Christian martyrs, with the apostles, and Jesus their head; and with that mighty army of still more ancient worthies, who were stoned, sawn asunder, and of whom the world was not worthy. With them to suffer is honor; with them to be defamed, reviled, and spit upon, is glory. With them to rise and reign eternally, will be ample reward."

OF FOLLOWING CHRIST."

"1. He that followeth me, walketh not in darkness, saith our Lord.—John 8:12. These are the words of CHRIST, by which we are admonished that we must imitate his life and manners, if we would be truly enlightened and delivered from all blindness of heart. Let it be then our chief study to meditate on the life of JESUS CHRIST.

"2. The doctrine of CHRIST surpasseth all the doctrines of the saints; and whosoever hath the Spirit, will find therein a hidden manna. But it happens that many, by frequent hearing the gospel, are very little affected, because they have not the Spirit of CHRIST. But he who would fully and feelingly understand the words of CHRIST, must study to make his whole life conformable to that of CHRIST.

"3. * * In truth, sublime words make not a man holy and just, but a virtuous life maketh him dear to God. I had rather feel companion, than know its definition. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would it all profit thee without the love of God and his grace? *Vanity of vanities, and all is vanity*, besides loving God, and serving him alone.

"5. It is vanity therefore to seek after riches which must perish, and to trust in them. It is vanity also to be ambitious of honors, and to raise one's self to a high station. It is vanity to follow the lusts of the flesh, and to desire that for which thou must afterwards be grievously punished. It is vanity to wish for a long life, and to take little care of leading a good life. It is vanity to mind only this present life, and not to look forward into those things which are to come. It is vanity to love that which passeth with all speed, and not to hasten thither when everlasting joy remains.

"5 Often remember that proverb, *The eye is not satisfied with seeing*, nor is the ear filled with hearing.—Eccl. 1:8. Study therefore to withdraw thy heart from the love of visible things, and to turn thyself to things invisible. For they that follow their sensuality, defile their conscience, and lose the grace of God."

Thomas a Kempis.

Dreadful Mistake.

It would be nothing strange, should it be found in the great day of trial, that this age was distinguished as an age of self-deception; and if we take not great heed to ourselves, we shall glide on with the same general current. And it is the saddest, most dreadful mistake, that ever man fell into, to dream of heaven, only to awake and find himself in hell. We had better do anything most hard, be pressed with the greatest evils, encompassed with the most painful difficulties, endure all labors, undergo all suffering, practise every self-denial of the good soldier of CHRIST, than remain in such danger. What is it not worth to be unalterably safe in CHRIST, to have constant experience of his preciousness, to be making constant additions to our knowledge of him, to be nourished daily by his grace, and animated constantly by his love? Oh, if we had anything in this world of a value in the least to be compared with the blessedness of a well-grounded hope in CHRIST, we would not leave it for a single day in such risk as we do our hope of heaven, by living at such a distance from our SAVIOUR.

What shadows we are, and what shadows we pursue; absorbed with vanities; a vision made for Eternity; blinded by the shadows of Time! A soul made for God, and the boundless realities of everlasting ages, absorbed with earth, and the poor worthless trifles of transitory years! Is this the manner in which CHRIST would have his pupils live? Or is the prize of Heaven's eternal inheritance of so little value, that we can run the hazard of losing it with so little concern? Ah, no. The crown of righteousness is not of so little worth.

Rev. Dr. Cheever.

THERE is a kind of reparation and restitution that is a child of repentance; a fruit that repentance cannot choose but bear; which is, repairing a man's reputation, restoring his good name, which he hath taken or endeavored to take from him by calumnies and slanders; which is a greater robbery than plundering a man's house, or robbing him of his goods. If the tongue be sharp enough to give wounds, it must be at the charge of balsam to put into them; not only such as will heal the wound, but such as will wipe out the scar, and leave no mark behind it.

Clarendon.

TRIAL OF MR. TONGUE.—Mr. Tongue was charged with being "an unruly evil, full of deadly poison," and in proof of the charge the law book was produced, and a passage cited from James 3:8. The defendant replied, that if it were not for Mr. HEART, who lived a little way below him, he should be as innocent as his neighbors, Mr. Nose, or the Messrs. EYES, and in support of his position, he cited a passage from the same law-book.—Matt. 15:18.

The court decided that the defence was a sound one, and that nothing really good could be expected from Mr. TONGUE, until a radical change should take place in his neighbor HEART.

CORRESPONDENCE.



Lines on the Death of Bro. H. Williams.

"Who are so greatly blessed?
From whom hath sorrow fled?
Who find such deep, unbroken rest,
While all things toil!—The dead!
The holy dead!—why weep ye so
Above their sable bier?
Thrice blessed! they have done with woe,—
The living claim the tear." Mrs. Sigourney.

I will not weep! my heart may sink in sadness,
To think the dust above thy form is laid;
But with this thought there comes a thrill of gladness:

Thou shalt arise, and like thy Lord be made.
The thunder, or the earthquake's voice can never
Arouse death's captive from his dreamless sleep;—
But Faith and Love, sweet sisters, whisper ever,
Thy rest is blessed,—and I will not weep.

I will not weep! my thoughts for thee are dwelling
On all the glory of that "better land,"
Where all the ransomed, songs of victory swelling,
Upon the "sea of glass" triumphant stand.
Thou shalt arise in that auspicious morning,
When death no longer can his prisoners keep,
A crown of glory bright, thy brow adorning:—
Sweet is the promise—Oh! I will not weep.

I will not weep! for, as I muse, the glory
Of all that blessed land salutes my eyes;
Visions of earth restored rise sweet before me,
And all the promised bliss of Paradise;
The tree of life brings forth its leaves of healing,
Life's river flows, serene, and clear, and deep;
The jewelled city its fair gates revealing,
Transcendent beauty shows,—I will not weep.

Dec. 1850. C. W. COOK.

ON TAKING HEED IN HEARING.

"Take heed what ye hear."—MARK 4:24
"Take heed, therefore, how ye hear."—LUKE 8:18.

These words fell from the lips of Him who spake as never man spake, who alone has the words of eternal life, and concerning whom the Father has said, "This is my beloved Son, in whom I am well pleased: hear ye him." None, then, can disregard the two-fold caution given with impurity. We may neglect it, but we do it at the peril of our souls.

Our Lord does not say, "Take heed that ye hear;" for he assumes that men will hear. Nor does he say, "Take heed whom ye hear." He has left this, in some degree, discretionary with us. He comprehends all when he cautions us as to the matter and the manner, or spirit, of our hearing: "Take heed what ye hear," and "Take heed how ye hear."

Whenever and wherever there are to be found those who assume to speak in the name of the Lord, and others who are hearers of the word, this caution is most seasonable and appropriate. It imposes obligations on the speaker as well as on the hearer. The speaker occupies a fearfully responsible position: eternal interests are suspended on his inculcations. He should therefore see that he spares no pains to obtain the truth; that he "studies to show himself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth." He must labor to give his hearers meat in due season, that he may both save himself and those that hear him, and be able to say in the day of the Lord Jesus, "I am pure from the blood of all men; for I have not shunned to declare unto all, the counsel of God." To the hearer, the caution in the text is necessary, that he may become wise unto salvation, and realize that "faith cometh by hearing, and hearing by the word of God."

There never was a time, perhaps, when the caution under consideration was more seasonable and more needed than at the present. We live in truly perilous times: the love of many has waxed cold, iniquity and error are fearfully abounding, the principles of infidelity are being sown broadcast throughout Christendom. We live in times when "evil men and seducers are waxing worse and worse, deceiving and being deceived;"—when many are "departing from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron." Many have imbibed the most pernicious errors who were once sound in the faith. In an unguarded hour they turned their ears away from the truth and embraced fables; and now, under the influence of a strange infatuation, they are putting darkness for light, and light for darkness." Some are denying the resurrection, others the Lord that bought them, and are doing what they can to invalidate the claims of the Bible to inspiration; nay, in some instances, they are appending to it, or substituting in its place a mere fiction, an *ignis fatuus*, which allures to bewilder, and bewilders to destroy. "Let him that thinketh he standeth, take heed lest he fall." To do this successfully, we must heed the two-fold caution of our Lord:

1st. "Take heed what ye hear."

A multitude of teachers are abroad. The doctrines they inculcate are various and conflicting. Some are calculated to edify, or build up, and to prepare the recipients of them for usefulness here, and for the joys of heaven hereafter. The inevitable tendency of others is, to throw the mind off its guard, to cool our zeal in the cause of God, and to induce a false security and peace when sudden destruction is near. When these teachers come before us and present their claims to our consideration, we are under no moral obligation to take for granted that they are just what they represent themselves to be. As accountable beings, made but a little lower than the angels, it

is our prerogative and our duty to canvass their pretensions: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Yes, and they usually lay claim to extraordinary powers; but behold their end: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I declare unto them, I never knew you: depart from me ye that work iniquity."

As we are liable to be imposed upon by teachers of this class, we should constantly be on our guard. We should "take heed what we hear." It matters not what may be the pretensions of these teachers to learning or piety. They may claim to be endowed with extraordinary powers from heaven, and to speak under the immediate inspiration of the Holy Spirit, and therefore claim infallibility. These unwarrantable assumptions, however, do not exempt us from the duty of bringing their inculcations to the test of eternal truth. Here is the standard: "To the law and the testimony; if they speak not according to these we are bound to reject them."

"Take heed what ye hear." See that the matter presented is in accordance with the word and will of God; that it is calculated to work in you a genuine repentance for sin, a godly sorrow on account of it, a hatred of it, and, of course, an utter forsaking of it in all its modes of existence. See that it is calculated to excite in you a delight in that law which is holy, just, and good; that it is calculated to beget in you supreme love to God, and love to your fellow-creatures; an ardent desire for, and an unfaltering determination to obtain that "holiness without which none shall see the Lord." If you thus take heed to what ye hear, you will not be "children tossed and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" yes, "to deceive, by good words and fair speeches, the hearts of the simple."

You will be additionally fortified against the predominant and soul-destroying errors of the age, if you not only "take heed what ye hear," but also, in the 2d place, "Take heed how ye hear."

When a fellow-mortal stands before us as an ambassador for Christ, having "a good report of them which are without," exhibiting credentials of unquestionable piety, and ability to teach the things that make for our peace, we should hear the message which he has to deliver with a *sincere disposition* to ascertain "what is truth," and not with the purpose of eliciting controversy, or encouraging the consideration of "foolish questions and genealogies," or indulging in "contentions, and strivings about the law; for they are unprofitable and vain," says the apostle.

We should hear with *candor*, with an unprejudiced mind, with a holy determination to receive the truth in the love of it,—when proved to be such,—let the consequences be what they may to our temporal interests, our reputation; nay, even our lives. Our *temporal interests*: "Good Master, what shall I do that I may inherit eternal life?" One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions. He preferred,—as thousands are still doing,—the evanescent, perishing treasures of time, to an unfading crown, "an eternal weight of glory." Tremendous infatuation! How much better would it have been for him had he pursued the course of the "merchantman seeking for goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it."

Our reputation. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Our lives. "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

We must hear, then, *unawed* by the frowns of sectarian bigotry, or the ecclesiastical fulminations of human authority. "Cease ye from man." Our well-being in time and eternity may be suspended upon the reception or rejection of the truth sent to us. The question should never be, "Have any of the rulers believed?" but rather, "Lord, what wilt thou have me to do?" "Speak, Lord, for thy servant heareth."

He should hear in a *spirit of prayer*. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraidth not, and it shall be given him." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Show me thy ways, O Lord, and teach me thy paths. Lead me into the truth, and teach me."

Now, the man who thus hears to obey, may confidently expect the blessing of God. The light of heaven will shine upon his pathway. He will be a doer, as well as a hearer of the word. He will "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

The text inculcates an important lesson upon the dignity of human nature. It pre-supposes that we are rational and accountable beings; that it is our duty, on all suitable occasions, to exercise this noble prerogative, maugre all the arrogant pretensions of those who assume to be the infallible exponents of the word of God, and to decide on all questions of morals and religion for their fellow-beings, who are on a level with themselves.

Finally, let us thank God for as many among us as have not been unmindful of the two-fold caution of our text; who, in reference to the preaching, in these last days, of "Jesus and the resurrection," the proximity of the Second Advent, and its unspeakably glorious associations, have felt it our duty to tread in the footsteps of the Bereans of old: "These," says the apostle, "were more noble than those of

Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." Reader, "go, and do likewise," and let me entreat you by the untold value of the soul, "Take heed what you hear," and "Take heed how you hear," that you may receive with meekness the ingrafted word, which is able to save your soul."

W.M. WATKINS.

DESTINY OF THE EARTH.

Our appeal for evidence, on this subject, is directly and solely to the Holy Scriptures.

David says, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed: but thou art the same, and thy years shall have no end."—Psa. 102:25-27

Paul quotes this prophecy in his epistle to the Hebrews 1:10-12. The original word *αλλασσων*, from *αλλασσω*, another, means "to change, alter, transform," and is used in 1 Cor. 15:51, to denote the transformation of the mortal bodies of the living saints "at the last trump."

This earth, then, is to be changed into another. And it is the other, or changed world, of which Paul says, "For unto the angels hath he not put in subjection the world to come whereof we speak."—Heb. 2:5.

That world will be not only a habitable world, as *οικονομην* signifies, but it will be an inhabited world, according to 2 Pet. 3:13: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" Matt. 5:5: "Blessed are the meek: for they shall inherit the earth;" and Prov. 2:21, 22: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

"The second Adam, the Lord from heaven," will have the dominion of that world—it will be "put in subjection" to him. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:23. "All Israel," a guileless, sinless multitude, will "replenish" the "new earth."

This change will be effected by fire (see 2 Pet. 3:7, 10, 12), and the word of him who "spake and it was done, who commanded and it stood fast."

Thus planted on a firm foundation, we can look abroad upon the wide ocean of truth and behold its waveless beauty.

The dominion of the earth has passed successively from the hands of Nebuchadnezzar, Cyrus, Alexander, and Augustus Caesar, and is now reserved for Him "whose right it is," even the first dominion, (Ezek. 21:27; Micah 4:8).

Daniel says, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."—7:13, 14.

Then Daniel receives "the interpretation of the things" he had seen in vision: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—7:13, 14,

The language implies that the saints could not "take the kingdom" until the four beasts were done with it, or their times had expired. The 22d verse expressly teaches that the time for the saints to possess the kingdom will be when "judgment is given to the saints or the Most High."

Again the heavenly interpreter flashes the light of truth upon the objects of prophetic vision. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

This kingdom and dominion is not to be in the heavens, nor above the heavens, but "under the whole heaven"—it must, then, be upon the earth.—Then the will of God will "be done in earth as it is done in heaven."

"O, let that glorious day,

With rapid progress come."

Then the glory of God will cover the (new) heavens, and the (new) earth will be full of his praise."—Hab. 3:3. "Then they (i.e. the wolf, the leopard, &c.,) shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isa. 11:9. Then the oath and promise of God to Moses will be accomplished.—"And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14:20, 21.

Let the oath of God—by his own existence—be an "end of strife." He who has said, "The heaven is my throne, and the earth is my footstool,"—will make the place of his feet glorious." When his tabernacle shall be with men, and when "there shall be no more curse"—then the visible glory of God and the Lamb—with its grand radiating centre in the New Jerusalem, on the earth, will outshine the sun and the moon, though their light be increased seven fold.

In view of earth's glorious destiny, David thus sings:—

"Let the heavens rejoice, and let the earth be glad:

Let the sea roar, and the fulness thereof:

Let the field be joyful and all that is therein:

Then shall the trees of the wood rejoice before the Lord:

For he cometh, for he cometh to judge the earth:

He shall judge the world with righteousness, and

the people with his truth."

After Pentecost, Peter takes up the inspiring theme in the name of "all the holy prophets."—Acts 3:19. Paul connects it with "the glory that shall be revealed in us"—and John in Patmos, or, in

heaven, hears the redeemed sing, "Thou hast made us unto our God priests and kings: and we shall reign on the earth."—Amen.

B. M.

LETTER FROM J. PEARSON, JR.

Having returned from a visit to Wilmot Flat, Lake Village, Meredith Centre, Holderness, and Sugar Hill, perhaps it will not be uninteresting to the readers of the "Advent Herald" for me to furnish a brief statement of the cause in those places.

At the request and arrangement of Bro. Smith, Bro. Plummer and myself attended a Conference at Wilmot Flat. This is a pleasant little village, situated at the foot of the Kearsage mountain, and surrounded by high hills, forcibly bringing to our remembrance that beautiful comparative expression by David of God's protective care: "As the mountains are round about Jerusalem, so is the Lord round about his people, from henceforth even for ever."

Only a few months since, Adventism was hardly known in this village; but a tent-meeting, and afterwards a conference, held here by Brn. Cummings, Shaw, Bentley, and Smith, were greatly blessed of God, and productive of great good. Quite a church of believers in the speedy advent of the Saviour was the result of their labors. It was with this comparatively new company of brethren and sisters that we met with in conference. The meeting was one of interest both to ourselves and the brethren, and we humbly hope of profit to the cause of truth. Before we left, they commenced raising a subscription for the purpose of building for themselves a place of worship.

My next appointment was at Lake Village, which is a part of the town of Meredith, and takes its name from the Winnepisegoe Lake, the waters of which wash the boundaries of a great portion of the town, and on whose shores this village is situated. This is an uncommonly pleasant and flourishing village, and in the summer season it must be a delightful location for a residence. It possesses a powerful water-fall, and the Winnepisegoe is the largest lake in the State, dotted with many beautiful islands, agreeably attracting the notice of the eye, and pleasantly breaking the monotony of its placid waters, thus affording a most charming and picturesque prospect. I spent the Sabbath here with much satisfaction. The brethren have built them a neat, convenient, and comfortable place of worship. A very good congregation was present through the day, and in the evening the house was filled with candid and attentive listeners, who were solemnly impressed with the blessed and glorious truths we advocate. This church appeared to be devoted to the truth, united in interest, and waiting for the return of their Lord. I was grieved to learn, that an individual who preached here not long since, told Bro. Davis a wicked falsehood respecting Bro. Himes, calculated to injure his moral integrity.

Bro. Davis kindly conveyed me, "after a godly sort," to my next appointment, Meredith Centre. I preached here one evening, at the house of Bro. Veazey, which was comfortably filled. The brethren appeared to enjoy the matter presented, and manifested a warm love for the word of God, and the Second Advent of Christ. There are many more believers in this section of the country than I anticipated, judging from the congregation assembled under unfavorable circumstances, and by what I learned by inquiries, quite a company of brethren could be called together on the Sabbath. I found Bro. Veazey's house like that of Bro. Davis at Lake Village, and that of Bro. Cheney's at Wilmot Flat, a home for pilgrims. The next morning Bro. Veazey took me in his sleigh to Holderness, where I met with Bro. John Shaw for the first time, and at his house received a hearty and cordial welcome, which made me at once feel perfectly at home. I found John Shaw a blunt, frank, open-hearted, generous Christian,—caution small, benevolence large. Here, also, our people have a snug little tabernacle, in which I spoke two evenings with some acceptance. At the request of the brethren, I left an appointment for two more lectures on my return from Sugar Hill.

Saturday noon I took the stage at Plymouth for Sugar Hill, and had a long, cold ride of thirty-five miles, but not, however, void of interest, this being the road through the Franconian Notch, presenting a great variety of bold and romantic scenery. It was stormy and dark when we passed through the Notch, but the storm and the darkness only served to deepen the solemn impression upon my mind as I gazed upward towards those towering, overhanging, craggy cliffs, exhibiting such a wonderful display of the majesty and power of God. We arrived at the Franconia Iron-works about 9 o'clock, and after a somewhat tiresome walk up the side of a large hill, I found another comfortable resting-place for Advent brethren, at the house of Bro. Oaks. The next morning I obtained a full view of the whole range of the Franconia and White mountains. Although the latter are twenty miles from where I stood, their height is so great, that they seemed but a few miles distant. It is said that an ancient tradition prevailed among the Indians, that a deluge once covered the land, and only one Indian and his squaw were saved, by taking shelter on one of these high mountains, thus preserving the race. Except the Rocky mountains, the White mountains are the highest of any in the United States. Mount Washington, which is 6,234 feet above the level of the sea, I could see very plainly. This mountain can be seen, in clear weather, from Portland, Me., a distance of

pearing of Christ, that they are looking for "a better country, even an heavenly one," that they enjoy those portions of God's word that prove our Saviour near at hand, but O the power of worldly influences! O the effect of having everything comfortable, every want supplied! Happy for them if they resist all those temptations,—live above the world, and use all their influence and means for the cause of their Master. On these points I particularly warned them, and it was well received and appropriated. I pray fervently that no controversial, schismatic question may be introduced in their midst, but I hope that they may continue to be like "a city that is set on a hill," that "cannot be hid," and that they may continue to let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven. Their sweet singing I shall not very soon forget; some of them sang indeed with the Spirit, and the understanding also. Bro. Henry Eastman lives here, and preaches to this people one quarter of the time. I was right glad to meet with this faithful brother once more. He is still contending earnestly for the faith once delivered to the saints, and diligently striving to receive the final approbation of his Lord. He has spoken generally on the Sabbath, but has labored at his trade through the week. He is now preparing to throw himself entirely into the field, and thus devote his whole time as a preacher of the gospel. The Lord be with him.

Owing to the last severe storm, I was detained a number of days, and therefore could not stop on my way home, as I designed.

This tour has been one of encouragement to myself, and if Bro. Himes had been with me, he would have been much encouraged in regard to the prosperity of the "Herald," for it has many warm friends through this region. I met with some interesting incidents on my way home, but pass them, fearing that they would occupy too much room in the "Herald," and trespass upon the patience of its readers. If agreeable, will furnish a brief account of our two next conferences, at Meredith Neck and Loudon Ridge, as I see an appointment is made in the "Herald."

THE NEW CREATION.

"And I saw a new heaven and a new earth."—Rev. 21:1.

Six thousand years of sin and mourning,
Have nearly run their tedious round,
Since that bright and lovely morning,
Which heard creation's joyful sound.

Soon the glad millennial glory,
Bursting forth upon the earth,
Will tell the joyful, wondrous story,
Of the new creation's birth.

If shouts of joy the morning greeted,
When the old creation rose;
When the new earth shall be completed,
And Zion triumphs o'er her foes—
What notes from seraph harpstrings pealing,
Swelling through all heaven's heights will sound,
What gladsome hallelujahs, raising
From the new earth's groves, resound.

If loveliness and grandeur blending,
Are found on earth while marred by sin;
When all to dissolution tending,
Contain the seeds of death within:
When this old earth is renovated,
And sin and death are known no more;
What glorious beauty new created,
Shall crown the earth from shore to shore.

What a blissful, glorious dwelling,
For his saints will God prepare;
All its scenes with gladness filling,
For sin shall never enter there:
What scenes of lofty grandeur thrilling,
And beautiful beyond compare:
Sweet peace and joy divine instilling
Through every heart their fragrance rare.

Bright world, am I for thee preparing
In patient self-denial here?
My every cross on earth now bearing,
That I may dwell with Jesus there?
Then may I lift my heart rejoicing,
In hope my Lord will soon appear:
His word proclaims, "He cometh quickly,"
We soon shall meet him in the air.

Shall we then grow faint and weary
With these glories in our view?
What, though earth be dark and dreary!
God will soon make all things new.
Onward, onward, then we'll hasten,
On our Saviour fix our eyes;
Never to the tempter listen;
Fight and win the heavenly prize.

L. P. M.

Extracts from Letters.

BRO. JOHN SMITH writes from Connersville (Ind.), Dec. 16th, 1850:

DEAR BRO. HIMES:—I feel to truly sympathize with you in your late trials, but I believe they are among the all things that work together for your good. I know how to feel for you, for I have had trials of a similar nature to pass through in my pilgrimage, but I have learnt by experience that they were for my good, for it has led me to cease from man whose breath is in his nostrils, and enabled me to put my trust in the living God, and caused me to say with the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." If we have the assurance that God is for us, we need not

fear what man can do. The devil is a chained enemy, and when he gets to the end he must stop. God sometimes suffers him to try us, as he did Job, but it is all for our good; for whomsoever the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. But if we are without chastisement, whereof all are partakers, then are we bastards, and not sons. Although they may seem grievous for the present; but they will work out for us the peaceful fruits of righteousness, if we have the spirit of Christ, and are governed by the rules he has laid down. It is an easy matter to judge of the spirit that actuates those that rise up against us, whether they are actuated by a good or bad spirit. If they are actuated by a good spirit, and their hearts filled with the love of God, they will love his people; and if they think their brother has failings, instead of publishing them to the world, and laboring to find some proof to condemn him, they will cover his failings with the mantle of charity, knowing that they are also in the flesh, and are not without fault, and are liable to fall; and if they have that love they profess to have, it will cover a multitude of faults. We are not only to forgive seven times in a day, but seventy times seven. It would be a good thing for those that feel that their righteousness exceeds their neighbor's so much, if they were to feel the force of what the Saviour told the Pharisees when they presented to him the woman they wished him to condemn, when he told them, that he was "without sin let him cast the first stone." I think no stones would have been thrown by your accusers.

I am glad that you are not discouraged under the difficulties you have to contend with, but the work still goes on, although you have the Sanballots and Tobiahs to contend with; but you need not fear if you keep on the whole armor of God, for you will be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places; and above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Having on the above armor, you need not fear all the Sanballots and Tobiahs, and a host of more of them, for they cannot hinder God's work, for it will go on in spite of all the enemies which may try to retard it. Having God on your side, there is more for you than there can be against you.

From your friend and brother, looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ.

BRO. E. CORY writes from Truxton, (N. Y.), January 2d, 1851:—

DEAR BRO. HIMES:—I have been thinking for a long time I would write a few lines, but on account of my inability to do so, I have neglected it till the present time. I am, with the rest of my brothers and sisters in Christ, looking for the glorious appearing of the great God and our Saviour Jesus Christ. One year ago last June, Bro. and Sister Chapman, came to this place, and labored among us a few weeks, and some fifteen of us received the faith of the Lord's soon coming. We feel to thank God that he, in his goodness, should send some of his messengers here to warn us to flee from the wrath to come. We expect, if faithful, to meet them with the whole Israel of God in the kingdom. We are still praying that our number may be increased, and that many in this place may be saved in his kingdom. I esteem the "Herald" very much, and the doctrine it advocates is food to my soul; and ever since I have taken it, it has been a welcome visitor to my family, and as long as I have the means I shall do what I can to support it. I am confident it will not go down, as long as it is needed for a herald of glad tidings to the followers of Him who made his first advent in Bethlehem, but who is to come again as the Judge of quick and dead, and as the eternal King of glory, to rule and reign with a sceptre of righteousness over his subjects gloriously: when he will say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to those on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Seeing, then, we look for these things, what manner of persons ought we to be in all holy conversation and godliness? O, I long to see the King in all his glory, with all the saints of God with him, and to be admitted to his kingdom.

BRO. I. ADRIAN writes from Bridgeport, (Ct.), Jan. 6th, 1851:—

DEAR BROTHER HIMES:—The Lord is reviving his work in this city, sinners are being converted to God, and the church is greatly strengthened. Our number is gradually increasing, and what is blessed, we are united to a man. The great work of heralding the Saviour's coming, and the salvation of the lost, is to us paramount to every thing; so that we have no time to spend about those things which gender strife. God is with us, and we bless his name. We enter upon the opening events of this new year, with a fixed resolution to be more faithful. We look with great interest upon the combining of the nations, and feel to say with the poet, truly "We are living, we are dwelling, in a grand and awful time." We see large armies collected in a day, ready to meet in deadly conflict, and in a day disbanded. We see mighty and universal discontent, and the formation of secret, undermining societies in almost every town in Europe. All seem to be gathering to some fearful crisis; yet we are calm, for we know

"Their marshal pomp and din of war,
Our Saviour's swift approach declare,
And bid our hearts arise."

We were glad to see the call for a New England Conference; we respond with all our hearts, and will try to be represented. It is time we understood each other, so that our efforts shall be united.

SISTER A. VAUGHAN writes from Swanton Falls, (N. H.), Jan. 3d, 1851:

DEAR BRO. HIMES:—We have lately experienced fresh memorials of God's grace. We have seen some of our children brought back to our Father's house, where now they have bread to eat. But a short time since, they were starving in a foreign land. Praised be his excellent name, not only has the wanderer been brought to Jesus' feet, but some who had not known our dear Saviour, have been brought to know their sins forgiven. May God still save sinners, is our united cry.

The good seed has found lodgment in some few hearts here, where the soil is good, and bids fair to produce heavenly fruit, although in the midst of fiery trials, much opposition, and prejudice. Blessed be God, there is a hungering after righteousness, and God's word says, "Ye shall be filled." We have but little preaching here. Bro. Sonborger, from Canada, preaches here part of the time, and has baptized two. May God raise up a people here to hail our soon coming King. For our great High Priest will soon come out to bless his waiting, praying people. O, may we, with all the blessed blood-bought throng, enter into God's kingdom.

SISTER L. M. RICHMOND writes from Lebanon (N. Y.), Dec. 14th, 1851:

DEAR BROTHER:—I cannot conceive how any can love their Creator supremely, and their neighbor as themselves, and disregard this one sacred rule of duty, to "provide things honest in the sight of all men." I do not think we should seek any gratification at the price of the labor of others, while living in sloth, indolence, or extravagance, ourselves. Far be it from me to revile those who are really poor, or to take from them one privilege they may enjoy through the favor of those who are placed in better circumstances than themselves; but I wish my Christian brethren and sisters to remember, that "it is more blessed to give than to receive." May we be enabled, by the grace of God, to live in strict conformity to the golden rule of our Saviour, "As ye would that others should do unto you, do ye even so to them." May we all "work out our salvation with fear and trembling, knowing that it is God who worketh in us both to will and to do of his own good pleasure." Your sister in tribulation, expecting the speedy return of Him "who will reward every man according to his works."

BRO. E. M'LEOD writes from St. John (N. B.), Jan. 7th, 1851:

DEAR BRO. HIMES:—I cannot let this opportunity pass without expressing my satisfaction with the "Herald." Its pages are certainly a weekly feast of good things. Its selections from English writers, and others, I esteem as being of the very best kind, and I think its readers are under obligations to you, in addition to the amount of their subscription, for furnishing them weekly with so much excellent religious reading matter. I have been a subscriber over seven years (I believe), and it is still new. I have not discovered that sameness which we often find in religious periodicals, and yet its doctrine and temper remain unchanged. It has my sympathy and, as far as I can at present, my support; and I sincerely pray that its publication may be continued.

BRN. J. MORSE, R. R. HILL, and W. P. STRATTON, write from Manchester (N. H.), Jan. 12, 1851:

BRO. HIMES:—We wish you to give notice in the "Herald," that the brethren worshipping at No. 6 Union Building, Manchester, N. H., have removed to Harrington's Building, first block above the Museum, Elm-street, where meetings will be held every Sunday and on Wednesday evenings, or any other evening in the week. Bro. J. Harvey will preach here the first Sabbath in Feb.

We sympathize with you, and those engaged with you, in your efforts to restore and maintain peace, and promote union of co-operation in the body, and we would subscribe our name in favor of the New England Conference.

BRO. I. WYMAN writes from Jamaica (Vt.), Jan. 6th, 1851:

DEAR BRO. HIMES:—I find a good many that are crying against the call of the New England Conference, and crying "sectarianism," &c. &c., and yet they have an iron bedstead of their own, and if A. B. C. don't come to that, he will be lost; yet I find a good many that are in favor of having such a Conference,—they see the need of it. Notwithstanding the many that are bent on your ruin, and not only yours, but on those that are your friends, never fear. I do believe that such a Conference is needed. You may have my name with the rest.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

BRO. THOMAS CHULLACOMBE, of Honesdale, Pa., departed this life on the 30th of April last. He had been a believer in the doctrine of the speedy second advent of the Lord for several years, and died firm in that faith.

DIED, at Hartland, Vt., Dec. 23d, 1850, ELIZA A. SLAYTON, daughter of Bro. Reuben and Sister Betsy Slayton, aged 24 years. She was converted in 1843, and embraced the Advent doctrine with all her heart, believing that the kingdom of God was nigh at hand. Her sickness was a protracted consumption, which she endured with Christian patience and

resignation, although she had been looking for and desiring that glorious change, which will take place in a moment, in the twinkling of an eye, when all the saints will rise to meet the Lord in the air, at the sounding of the last trump. Truly it may be said, though she be dead she yet speaketh. Elder Moses Kidder preached the funeral discourse, from the last six verses of the fourth chapter of first Thessalonians. Truly it was comforting. M. TEWKSBURY.

DIED, in Wilmington, Mass., Dec. 19th, Mrs. HARRIET E., wife of JOSEPH L. WIGGIN, and eldest daughter of Mr. John Jenkins, of Stoneham. Suddenly and unexpectedly, in the middle of life, and surrounded by her family, she has been called into the presence of her God and Saviour. So swift were the summons, that we hardly realize that she has gone from among the living. In her death, the husband has lost a faithful and devoted companion, the two little daughters a kind and ever-watchful mother, her parents a beloved daughter, and her sisters and brother a warm-hearted sister and friend. We implore the benediction of heaven upon our friend, who is by this sorrowful event deprived of his partner in life. While he hears in this dispensation the voice of God, inviting his affections away from earth, to joys eternal, may he feel that she who was so much to him here, has exchanged the conflicting scenes and discords of earth for the smiles of her Redeemer, the boundless glory and sweet melody of heaven.—While we mourn the absence of a sister and friend from among us, may we all be comforted in the blessed assurance, that our loss is her unspeakable gain; that while we shall see her no more, we may by-and-by meet her, with Christ, and prophets, and martyrs, in that kingdom of ineffable beauty, where mortality is clothed with immortality, and the occupations of earth are lost in the sublime concerns of eternity; when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High.

THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern—in all 330 Church Tunes—besides a large number of Anthems, and Select Pieces for special occasions.

Parts II. and III. contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, and Italian Songs, embracing, in a single volume, more than five hundred Tunes, adapted to every occasion of public and social worship, including all the GEMS of Music that have been composed during the last five hundred years.

A few of the many notices received of the book are here annexed:

From Rev. G. P. Mathews, of Liberty.

I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.

On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than it has been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.

From my heart I thank you for the arrangement of those sweet Melodies, to many of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

From John S. Ayre, Esq., Chorister.

Having given much attention to Sacred Music for the last thirty years, I do not hesitate to say, that it is the best Collection of Sacred Music in use.

From Rev. R. Woodhull, Thomaston.

It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.

I regard the "American Vocalist" as embodying the excellencies of all the Music Books now known, without the pile of useless lumber many of them contain.

From N. Perrin, Jr., of Cambridge.

This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

From Zion's Herald.

It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by WM. J. REYNOLDS & CO., 24 Cornhill, Boston. Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [10. 12.]

GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE annals of medical science, affording as they do ample proof of the power and value of many medicinal agents, have furnished no examples to compare with the salutary effects

THE ADVENT HERALD.

BOSTON, JANUARY 25, 1851.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*" The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set off in choice and appropriate music.—Price, 60 cts.

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 37½ cts.

FACTS OF ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE RESTITUTION. Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 bound in sheep; \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.

LAST HOURS, or Words and Acts of the Dying.—Price, 62½ cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of obituaries of children, in prose and verse, prepared and arranged by N. Hervey.—Price, 25 cts.

THE LILY AMONG FLOWERS.—Price, 25 cts.

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of brethren on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

JOSHUA V. HIMES,
LEMUEL OSLER,
BUTLER MORLEY, Committee.
O. R. FASSETT,
EZRA CROWELL,

Boston, Nov. 15, 1850

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

I. Wyman,
J. F. Guild,
Amos Kenney,
A. Merrill,
J. S. Richards,
W. H. Eastman,
Dr. N. Smith,
I. Wright,
H. Buckley,
E. L. Clark,
I. C. Wellcome,
N. Hervey,
J. V. Himes,
L. Osler,
Dea. L. Jackson,
G. W. Thomas,
P. Hawkes,
John Locke,
Robert Morrell,
C. R. Griggs.

I. Adrian,
James Brooks,
Thomas Smith,
L. Kimball,
J. Crofut,
J. Shaw, N. H.
Henry Perkins,
N. Smith,
S. Tibbitts,
John F. Millikin,
E. Parker,
I. H. Shipman,
H. Plummer,
O. R. Fassett,
Chase Taylor,
O. D. Eastman,
L. Bolles,
Benj. Ravel,
Micaja Butman,
George Stone,
A. Sherwin,

T. M. Preble,
Colger Snow,
P. B. Morgan,
A. Hale,
R. Harley,
T. Harley,
C. Green,
D. Smith,
J. M. Daniels,
H. Stinson,
D. I. Robinson,
J. Pearson,
B. Morley,
Jonas Ball,
D. Bosworth,
L. M. Bentley,
A. Sherwin,

The Conference will commence Feb. 26th. Place of meeting will be given in our next.

Papal Intolerance in Rome.

The London *Daily News* publishes the following letter relative to the recent interdict upon American Protestant worship at Rome:

"I have already had occasion to mention the service rendered to the ecclesiastical authorities by the American charge d'affaires, Mr. Cass, during the siege of Rome, and the gratitude professed to him by the inmates of the Propaganda College for having induced the triumvir to allow them to remain unmolested by the republican soldiery. It was, in fact, owing to the representations of Mr. Cass that the building was not turned into barracks. The Pope, upon his restoration, expressed himself in the most flattering terms to Mr. Cass, thanking him repeatedly for what he had done, and professing the greatest affection for the American nation, an affection which had just been increased by tidings from China, announcing that four Roman Catholic missionaries, threatened with death by the enraged populace or fanatical mandarins, had been rescued from impending fate by the timely interference of the United States Consul.

His Holiness, desirous of giving some proof of his gratitude, thought he could afford no stronger one than that of granting Mr. Cass permission to open a Protestant Chapel within the walls of Rome, for the use of American visitors, a plan which had been in contemplation for some time, and for the realization of which, a conscientious and zealous clergyman, the Rev. Mr. Hastings, came hither from the United States somewhat more than a year ago. Notwithstanding the Pope's express permission, so many hinderances arose that the chapel could not be opened last winter, and Mr. Hastings convoked his countrymen in his own apartments every Sunday morning, and conducted divine service there according to the Presbyterian rite. During the autumn of the present year, however, all objections appeared to be overcome; a suitable place was hired in the Via de Pontefici, and fitted up as a chapel at an expense of about three hundred dollars, and Mr. Hastings, fully authorized by the Government, opened the chapel and commenced divine worship just one month ago.

"From what has subsequently taken place, it seems that the same secret enemies who had labored to prevent Mr. Cass's plan from being carried out, resolved to put a stop to the whole concern as soon as possible. Accordingly, last week, Mr. Cass received a communication from Cardinal Antonelli, to the effect that, in consequence of the official complaint of the cardinal vicar, the doctrinal decisions of the congregation of Propaganda Fide, and the earnest petition of many English and American Roman Catholic residents, his Holiness had been reluctantly obliged to withdraw the permission which he had granted with respect to the American Protestant chapel. It may be easily imagined that Mr. Cass was quite taken aback by this despatch, especially as it was accompanied by a mass of documents confirmatory of the cardinal's statements, and moreover a paper, signed by most of the diplomatic agents in Rome, setting forth their opinion that even in his own house, the charge d'affairs would not be entitled, according to the customary privileges of international representatives, to hold prayer meetings or preachings for others than the members of his own family.

"Great stress was laid upon the ex cathedra fiat of the Propaganda theologians, against which his Holiness, mortified as he professed himself to be at the occurrence, could not in conscience act; and the danger to the Church by the introduction of heretical doctrines, and the scandal produced by their propagation at the very head-quarters of Catholicism, were adduced as additional considerations of the utmost importance. To gild the pill as much as possible, his Eminence hinted that an American chapel outside the walls of the city would not be interfered with, or, if that plan was not palatable, he stated that full liberty would be granted to Mr. Cass to open his own rooms to as numerous a congregation of his countrymen as he thought proper, in spite of the opinions of his diplomatic colleagues on the subject.

"Mr. Cass is to have an interview with Cardinal Antonelli this afternoon; but it is not likely he will be able to change the determination of the partisans of intolerance, who work upon the Pope by alarming his conscience, and thus bend him to sanction whatever they have decided upon in secret council. The scope of Mr. Hastings' mission to Rome is entirely defeated, as he came here, supported by a large body of his fellow countrymen, to preach Protestant doctrines in a public chapel, and not to act merely as chaplain to the American charge, who may be changed every year, or oftener, if such be the will of his Government, and who may very easily be a Catholic next time, and therefore not adapted to have a Protestant meeting in his house. It is unnecessary to observe that to remove extra muros, after having been granted a chapel in the city, and after having spent some money, considerable for an infant establishment, in rent and fittings, would be considered as a degradation by free born Americans. All or nothing is therefore their word—the principle of Protestantism, if objectionable within the walls, is equally so at the gates—the pretext is too flimsy to deceive men of sense. Mr. Hastings officiated yesterday, and it is to be feared that it will be the last time he will be allowed to do so publicly in the eternal city."

The hope of ABSALOM WALLER, a Baptist clergyman, who labored extensively in Virginia, and whose labors were blest to the conversion of large numbers to the Christian faith; who also baptized nearly two thousand persons during his ministry, and died in the year 1820. He says:—"Oh how near is the period when these active limbs will slumber in the grave, the land of silence, forever to rest. Forever, did I say! No, death, cruel death, thou mayest triumph for a season, and lock my bones in the prison of the grave, but Jesus will come and will be thy plague and thy destruction; I shall hear his voice and come forth from their iron domains, and feeling in an instant the springs of an immortal body, I shall rise to meet him in the air."

SUMMARY.

—One day last week, some children being at play upon the hill-side near Fishbaugh, half a mile from Pottsville, Pa., one of the number discovered a small string fastened to a bush, which awakened his curiosity. Upon an examination of the string, several gold rings were found upon it, beneath the snow, and a slight search enabled them to discover an old stocking, or drawer leg, with several hundred dollars' worth of unfinished gold rings, pencils, chains, &c. In the vicinity another string was found, fastened in the same manner, but leading off in a different direction, to the end of which there was also a large amount of unfinished jewelry. The jewelry is supposed to have been the spoils of a robbery of some large manufacturing jeweller, hidden beneath the snow, and their location designated by the strings.

—Much anxiety is felt in New York and elsewhere in regard to the fate of the United States mail steamship *Atlantic*, which left Liverpool on the 28th ult. She has now (Wednesday) been absent twenty-six days. Hopes are entertained, that she may have run short of coal, and put back to the Western Islands to replenish.

—A young Doctor has been arrested and held to bail for attempting to kill a young woman, a schoolmistress. She had received several letters, threatening her life unless she consented to give up her school. One evening a man, muffled up in a cloak, rang the door bell at the house where she resided, and upon her going to the door, and replying "No" to his question, whether she meant to give up the school, he struck her with a dirk, cutting her dress, and grazing the skin of her side. The circumstances implicating the doctor are very slight. The lady had recently been married to a clergyman, but soon after learning that he had another wife and children, she left him.

—Mr. Addison Gilmore, President of the Western Railroad, accompanied his wife to a ball at Watertown two weeks since, and while dancing, complained to his partner of feeling unwell, and she advised him to sit down, but he persevered until the close of the dance, and then took a seat upon a settee by the side of his wife. He also complained to her of a strange sensation, and shortly afterwards was seen to fall forward insensible. He was immediately carried towards the door by several friends, and was found to be dead.

—There are 22,000 miles of telegraph in operation in the United States; 12,000 on the Morse principle, and about 10,000 on the House and Bain principles.

—The whole number of accidents to steamers on the Western waters during the year 1850, was 154, of which 49 occurred from sinking, by striking snags and other obstructions in the rivers; 13 from collapsing flues; 9 from explosions; 8 from collisions; 14 from fire, and 26 from other causes. The number of lives lost, as near as can be ascertained, was 324.

—A terrible accident happened on the 8th inst. in the foundry of Phillips, Hise & Co., in New Albany, Ia. The workmen were engaged in casting a cylinder for a new steamboat. On pouring the molten iron into the sink in the sand, it blew out, and terribly burned a good many of the workmen and other persons present. Two men were killed outright, and several others so severely burnt, that their recovery was considered doubtful.

—Bro. HIMES will preach in Seneca Falls, N. Y., Jan. 30th and 31st; Rochester, Feb. 2d; Lockport, 4th; Lewiston, 6th; Niagara, 7th; Buffalo, 9th; Batavia, 10th; Canandaigua, 11th; Syracuse, 12th and 13th; Little Falls, 14th; Albany, Troy, and Lansingburgh, from Feb. 16th to the 21st, as Bro. GROSS shall appoint.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy

The object of this periodical is to discuss the great question of the in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature.

3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists" held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY": "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

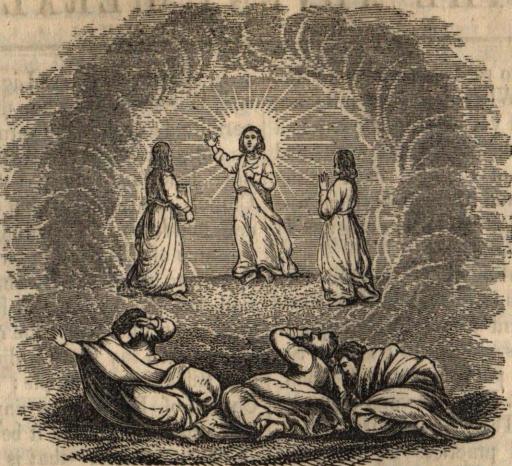
These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

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The *Christian Parlor Magazine* for January is received. It is conducted in excellent taste; its articles being sober, chaste,

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VI.

BOSTON, SATURDAY, FEBRUARY 1, 1851.

No. 25. WHOLE NO. 507.

THE ADVENT HERALD

PUBLISHED EVERY SATURDAY

AT N.O. SCHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies
\$10 for thirteen copies, in advance. Single copy, 5cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



THE VALLEY OF DRY BONES.

BY DR. CROLY.

I was in the hand of God;
Born upon the rushing gale;
On a vision'd mount I trod,
Gazing o'er a boundless vale—
Far as eye could glance, 'twas spread
With the remnants of the dead.

Sons of the Captivity,
Prince and peasant, warrior, slave,
There lay naked to the sky—
'Twas a ruined nation's grave;
Death sat on his loneliest throne
In that wilderness home.

Morn arose and twilight fell,
Still the bones lay bleach'd and bare;
Midnight brought the panther's yell,
Bounding through his human lair,
Till above the world of clay,
Ages seemed to wear away.

On my spirit came a sound,
Like the gush of desert springs,
Bursting o'er the desert ground—
"Prophet of the King of kings,
Shall not Israel live again?
Shall not these dry bones be men?"

Then I stood, and prophesied,
"Come together, bone to bone!"
Sudden as the stormy tide,
Thick as leaves by tempest strown,
Heaving o'er the mighty vale,
Shook the remnants cold and pale!

Flesh to flesh was clinging now;
There was seen the warrior limb,
There was seen the princely brow—
But the stately eye was dim;
Maj'd in steel, or rob'd in gold,
All was corpse-like, all was cold.

Then the voice was heard once more—
"Prophet, call the winds of heaven!"
As along the threshing-floor
Chaff before the gale is driven,
At the blast, with shout and clang,
On their feet the myriads sprang!

Flash'd to heaven the vision'd shield,
Whirlwind, axe, and lightning sword,
Crushing on a bloody field.
Syria's chariots, Egypt's horde,
Till Zion's summit shone
Israel's angel-guarded throne.

Then the vision swept away:
Thunder roll'd o'er earth and heaven,
Like the thunders of the day
When earth's pillars shall be riven.
Hear I not the rushing wings?
Art Thou coming, King of kings?

The Earth, Its Curse and Regeneration.

(Concluded.)

"A new earth, wherein dwelleth righteousness," may appear incompatible with the existence of any sin or evil at all; and an author who has lately gathered into a volume all the objections which are usually alleged against our system, asserts that "the righteousness which is to distinguish the new from the old Earth, can only mean absolute or unmixed righteousness." Of course, if this interpretation of Peter's words be conceded, or can be proved, it will settle the question. But it is erroneous, we suspect. It is at once taken for granted, that in mentioning "righteousness," Peter meant holiness, and referred to the personal character of those who should inhabit the Earth. And it is moreover quietly assumed, that to "dwell" is equivalent to reign without limit or opposition. We dissent from both positions, and must express our astonishment at the confidence with which the author of "Christ's Second Coming: Will it be Pre-millennial?" has ventured to assert them, without offering even a single argument in their support.

The very term "dwell" might warn us that nothing like dominion, far less universality, is intimated; for in Rom. 7:17, compared with 6:14, Paul shows us how distinct the presence of good or evil is from the reign thereof. And Isaiah (32:16) uses the very word,—"judgment shall dwell in the wilderness," when he wishes only to state, that the effusion of the Spirit will lay a restraint upon evil. But further; if we examine carefully what Peter intends by "righteousness" in the passage under review, it will appear almost certain that he has his eye, not

on what men are to be, but on what Christ is to do. He alludes, in fact, not to holiness, but to justice; for the whole passage in 2 Peter 3:10-13 must be regarded as nothing more than an expansion of Psa. 50:1-6, where Christ is seen descending in fire, and making his name glorious as the righteous judge and governor. But to understand fully what is implied in the Son of God "declaring his righteousness" in heaven, as ruler on earth, let us consult Psa. 98:9, and Isa. 42:4, combined with Isa. 32:11-16, and it must be admitted that the prediction will be fulfilled when Messiah, reigning on Zion, "shall have set judgment in the earth." Lastly, however, it ought to be remembered, that in the description Isaiah gives of "the new heavens and earth" (65:17-25,) the figure of universal and unstained purity of moral character among all who inhabit the earth, finds no place; but, on the contrary, we are tacitly assured that there will be sin, for we are explicitly informed that there will be death.

"We have still to ask, how the inhabitants of the heavens and the earth that now are, are tided over this all-enveloping deluge of fire into the new heavens and the new earth, of which most of them are to be occupants, according to the pre-millennial theory?" ("Christ's Second Coming: Will it be Pre-millennial?" p. 305.) The question may be curious; but it is irrelevant. How either a limited, or a universal inundation of fire may consist with the preservation of those who are to be preserved, is no impossibility with them who "aspire greatness unto God," and it can be no difficulty with them whose eye rests on Ararat, and Zoar, and Pella. He who "quenched the violence of fire" on the plains of Dura, and "congealed the depths in the heart of the Red Sea," will not fail his ransomed in their last extremity, neither may his arm resign its strength. "Who is like thee, O Jehovah, among the gods? Who is like thee—glorious in holiness—fearful in praises—doing wonders? Thou in thy mercy hast led forth the people whom thou hast redeemed! Thou shalt bring them in, and plant them in the mountain of thine inheritance—in the place which thou, O Jehovah, hast made for thee to dwell in—in the sanctuary, O Jehovah, which thy hands have established. Jehovah shall reign for ever!"

Notwithstanding, therefore, some difficulties, we deem it clear, that it is with the second coming of Jesus that the regeneration of Earth is linked, and not till then shall the fetters of this sin-corroded world drop off. But let the sign of the Son of man be descried, and the first resurrection take place, and now shall the Curse be put under arrest, till at length it is ignominiously abolished. The dust of earth which formed the bodies of the saints being purified, then shall it be so with the Earth itself; "for if the first-fruits be holy, the lump shall be also holy."

At this moment, because of the Curse, Satan is ruler of Earth, and head of mankind. But God's prototype of creation shall not be rescinded nor postponed. As in the first Adam all the children were bound up, and *all* lost what *one* lost, so, too, in the Second Adam, all his children are comprised; and, as their *champion*, he will win back their inheritance, whilst, as their *head*, he shall retain it for them, through all the ages to come. Paul says, "that the Son shall deliver up the kingdom to the Father." In this announcement, He directs our eye to Jesus as at war with Satan for the Earth, but adds, only a little while, and having brought that conflict to a victorious termination, he will proceed in the pomp of triumph to the throne of God, and as Head of Man, and Ruler of Earth, lead back the revolted kingdom to its Prince.

One can but faintly realize this wondrous scene. *Earth which broke loose from the throne of God under the headship of the first Adam, led back to its allegiance and bliss under the headship of the second!* But so is it yet to be; and hal-lujahs around the seat of God shall attest how glorious is the consummation in the esteem of Heaven. "Unto the angels God hath not put in subjection the Habitable World." Still, with

overflowing gladness, they see all Disorder redressed by the power—all Evil by the atonement—all Riches entrusted to the hand—all creation summed up in the person of the Son of God; and "with every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, they ascribe blessing, and honor, and glory, and power, unto Him who sitteth upon the throne—even unto the Lamb for ever and ever."

Should it be inquired whether the regeneration of Earth is to be *perfected* so soon as Jesus comes, we would be disposed to hint that perhaps the *entire* curse shall not be *at once* repealed. No sooner does Earth feel the pressure of her Lord as he alights on the Mount of Olives, than vast physical changes shall result. Yet it may be, that not until a later epoch shall the whole cosmogony of the world be revised, and not the commencement, but the close, of the millennial parenthesis may witness the final explosion of all that is evil. At least, from that passage of 1 Cor. 15:26, where "destroy," in strict accuracy, signifies to "weaken," or "paralyze," it is not improbable that death is not to be utterly dismissed, but only effectually restrained throughout the thousand years. And from Rev. 21:3, it would also appear, that not till these thousand years are finished shall "there be *no more curse*." Then, however, the seal of God shall anew be put to a blood-redeemed earth; and, as at the beginning, so again He shall rest over it in love, proclaiming it "*very good*."

In all that we have advanced upon the subject which has occupied us in the preceding pages, it has been our wish and endeavor to be guided by the Word alone. Yet may we have been only giving expression to the habitual thoughts of our own mind. It is the complaint of one deeply versed in the things of art (Ruskin, "Modern Painters," vol. 1., Introd.,) that all painters of landscape have hitherto succeeded only in showing themselves, instead of God; for, when they should sit down to take off the forms of actual creation as it lies beneath their eye, their aim has been to realize a combination of forms and hues, which they have been taught to regard as more picturesque and attractive.—"Throughout all ancient landscape art," are his words, "we see the painter taking upon him to modify God's works, and casting the shadow of himself over all he sees, constituting himself the arbiter, when he should have counted it his safety to be his disciple, and exhibiting his ingenuity by the attainment of combinations, the highest praise of which is, that they are impossible."

What has happened, as is here alleged, with regard to God's works, has not less injuriously operated in respect to God's *Word*, as it bears on the point we have been handling, and all must be sensible, that we have often come to the study of it, not so much with a view of catching the aspect of God's revelation, as to verify impressions which were bequeathed to us by those whom we revered. "The artist of our day," says the shrewd critic just quoted, "cannot rid himself of the conceptions he has drawn from those he had constituted masters in his line; and their achievements always interposing between him and the scene he gazes on, he sees not God's landscape, but a design of Claude."

But as with Art, so with Theology; and every one of us will confess, that to our old masters we have paid too absolute homage in all that pertains to the present discussion. We do not mean it. We are not conscious of it.—But the views of Baxter, in his "Saint's Everlasting Rest;" and Howe in his "Blessedness of the Righteous;" and our thousand Teachers who borrowed from these ample granaries, are held in solution by the atmosphere which we have breathed from our infancy, and find a response in all by whom we are surrounded. In this way, a veil of hereditary and conventional interpretation is dropped over our eyes, dimming the medium of vision, and distorting the proportions of objects.

This is infelicitous, as substituting traditional

for personal conviction, an ecclesiastical for a Scriptural theology. And our desire is very earnest, that each man should bring the question to trial for himself, apart from all foreign influence. It may turn out that we have missed the road, and not those whom we have alluded to above. Let not exclusive accuracy, however, be arrogated, either by one class of interpreters or another; but let each individual, with Faith and the Bible, as all his apparatus, set himself down to God's Word, that he may find out God's mind. It is worth finding. And let us not count it our duty to prove what another has kindly undertaken to exhibit as his reading of the manuscript, false and delusive, without prayer and investigation; but let us search the Scriptures, with Berean simplicity and fortitude, just to "understand whether these things are so."

Great fear was entertained at one time of Geology, as going to prove too strong for the Bible. Accordingly, it was proposed to sopite it. It is the same now with Prophecy. Men do not exactly see where it will lead to, and they would wish it kept in strict abeyance, or, at least, they must have it handled only in the closet, and authoritatively debarred from the pulpit. However, it turned out that Geology would not be repressed; nor stay at home, for all the fears of the unlearned. It dug, and shivered, and compared, and classified and generalized. And the end is, that it is not more the handmaid of Science, than an ally of Faith. Even so will it be with Prophecy. It must go through an ordeal of suspicion,—of antipathy, perhaps. Conservatism is a law of our mind, and we will not readily surrender ancestral opinions. But let them who delight to study the Word over all its length and breadth,—who fear neither to search its vales, nor climb its heights—be only discreet, and tolerant, and upright, and loving, and holy. Let them repudiate all that is fanciful and extravagant, and abide by the simple meaning of the simple Scriptures. There may be coldness for a little, or even hostility and alienation. In the end, however, the Church of Christ will not refuse a solemn hope—a great truth—a blessed motive, because it has sometimes, for the proof of its inherent might, and the trial of them who could not bear it, been "associated with ignorance, and tarnished by heresy."

In concluding, may we not say, that if dispassionately looked at, there is nothing in the views submitted above, nor in the doctrines with which they stand connected, to awaken anxiety in any mind, but much that coincides with hopes we already cherish, if friends of the bridegroom? Assuredly, they do no violence to the language of Holy Writ, critically analyzed; and are in no article at variance with the standards of any Evangelical Church. On the other hand, they declare what is well fitted to sustain our hearts, and to sanctify, because it sustains. They proclaim that all Darkness shall yet pass away from the glory of God, and the groans of Creation be stilled by Incarnate Love. They assure us, that by the Presence of Christ himself, there shall be opened on earth the very fountain from which all holiness ever flows, and a new order of means thus prepared, whereby the Holy Ghost may show forth Him through the knowledge of whom the Word alone can be sanctified.

Would it not be a blessed thing to look across a world without convulsion, or swamp, or grave? Is it not essential to the fulness of our Christian System, that he who wrought as a Carpenter, and was here even a Slave, though in truth a King, should triumph where he stooped, and inherit what he redeemed? Can we conceive of higher felicity, than to walk with Jesus over a Regenerated Earth, and mark the contrast between the Earth of the Fall, and the Earth of the Redemption,—the wilderness where we toiled, and the Kingdom where we reign?

Who will say, that it is not desirable that he who died as a Man, "should return as a Monarch?" that he who was transfigured on Tabor, with but five witnesses to his glory, should come back with the spirits of the Just, and all the armies of Heaven? that he at whose

death this Earth shook, should erect his Throne on the scene of his reproach, and rule for ever?

Ah, yes! And if ever we are permitted to walk along a holy Earth, in our robes of white, singing our songs of praise, and waving the palms of triumph, how shall we wonder that we ever doubted, "that the Meek shall inherit the Earth!"

But let it not be forgotten, that it is the *Meek* who shall inherit the Earth,—even they alone who have learned to bow unto God in all things; that it is the *righteous* who are to occupy the Earth when renewed, even such as are accepted in the Spotless One. And jealously may we examine the foundation on which our hope is built, lest the disclosures of Eternity give the lie to all the anticipations of Time.

Cardinal Wiseman:

A Lecture Delivered at the Hanover Square Room, London, Nov. 7th.

BY REV. J. GUMMING, D. D.

(Continued from our last.)

I wish, in the next place, to show what is the actual teaching of the Cardinal, by bringing before you the books that he approves, and the principles of the men that he approves, and has commended, and will commend, to the study of the priests and others of his diocese.

There is a celebrated personage named Alphonsus Liguori, who was canonized—that is, enrolled among the saints in heaven by the pronouncement of the Pope—so late as the year 1839. The congregation of Sacred Rites stated that they had examined his manuscripts and printed works, and that there was "nothing censurable in anything St. Alphonsus Liguori had written." In consequence of that, there is in Cardinal Wiseman's breviary, and also in his missal, which every Roman Catholic is bound to use—and if he will produce it I will be happy to point out the place—the following prayer for the 2nd day of August:

"Oh God, who, by the blessed Alphonsus, thy Confessor and Pontiff, inflamed with the love of souls, hast enriched thy church with a new offspring, we implore that, taught by his instructions, and strengthened by his example, we may be able to come to thee through the Lord."

Every Roman Catholic, then, prays that he may be strengthened by the example and taught by the instructions of the blessed Saint Liguori. But this you remark is general authority, "catholic authority"—if I may please certain individuals who are fond of that expression. But in what way do I identify Cardinal Wiseman with this? I answer, first of all, I read the following extract from a sermon preached by Dr. Wiseman on the 2nd day of August last, (the day of St. Alphonsus Liguori), at the Clapham Roman Catholic Chapel. It is quoted from the "Tablet," the Roman Catholic Newspaper of Aug. 16th, 1850.

"Friday, August 2, being St. Alphonsus's day, the Redemptorists had a grand function at Clapham. The Right Rev. Dr. Wiseman preached in the evening. The bishop took for his text the words, 'The first shall be last, and the last first,' and said that among the many applications this passage would bear, there was one which particularly struck him as he was standing beneath the rising walls of a church dedicated to the first—the Mother of Saints, and to the last of the canonized servants of God—St. Alphonsus [Liguori]. . . . The great St. Alphonsus was raised up when minds were confused with controversies and heresies, with clear intellect and delicate hand to trace the thread of traditional truth amid the mazes of error, and to be a beacon of future ages. St. Alphonsus was necessary for an age when all things were infected with a Jansenistic spirit, when confession was made repulsive and difficult, instead of persons being drawn to it as the balm of a wounded spirit. Then St. Alphonsus came to systematize the sweet devotions to the passion and the holy childhood of Jesus, the blessed sacrament, and our blessed Lady; not that these devotions are not to be found in St. Bernard and St. Bonaventure; but as a language may be fully formed, and perfect without there being either a grammar or dictionary of it, so these devotions were unsystematized, and therefore difficult to acquire: there was no scientific and regular way of approach, they were left to personal experience and personal gifts, but St. Alphonsus has simplified the way for us, he has provided our grammar and dictionary, and the language may now be easily learned, and that not only by those who are secluded from the world, but also by lay persons. Again, persons now-a-days can happily have no experience of what confession was before St. Alphonsus; what a harsh and bitter thing the spirit of Jansenism had made it, and how severe were the external penances enjoined: he has so changed the face of the church that now there is perhaps not a theological school in the world which would care to give its students any treatise of moral theology opposed to the spirit of

St. Alphonso, gentle to past sins, severe to the occasion of them. What immense influence has he exercised! and yet he is in all senses a saint of modern times, adapted to the wants and to the circumstances of the age, lived in the time of our fathers, and his canonization was but yesterday." This is no mean eulogium of Dr. Wiseman on Liguori.

There is a book also which was the first that led me to follow up the subject of this lecture, and which I regard as singularly applicable to the present crisis, called the "Life of St. Alphonsus Liguori," published by Dolman, 1846, by the Rt. Rev. Dr. Wiseman—that is, Cardinal Wiseman. This Alphonsus Liguori, and his principles and practices he has commended in this work. The Cardinal is so charmed with this saint of 1839, that he has written his life in 1846, giving its minutest passages, and amongst other things explanatory of his entire sympathy with Liguori, he makes this remark at page 57:

"The lives of extraordinary men are the text books of all real study and excellence, the charts which we lay down for the tract of virtue.—The moral instructions which in the lives of statesmen and philosophers are obscure and tainted, are in the lives of these holy men deliberate, clear, and definite."

He then begins his life by stating:

"The angelic St. Thomas, the seraphic St. Bonaventure, [of whom I also wish to speak if I have time] are the best models wherein to study and explain that system of virtue and perfection which they traced in their works; while St. Alphonsus Liguori is celebrated throughout the world for his theological writings, his great virtues, his extraordinary sanctity, which proved how close was the connection between the wisdom of his understanding, and the purity of his heart."

Next, to show how excellent this saint was, Cardinal Wiseman says, that while he preached a discourse upon his favorite subject, the patronage of the blessed Virgin, from her countenance a ray of light like the sun was reflected upon the faces of all present, which shows that the winking of the Virgin of Rimini is not at all a novelty in the experience or history of the Church of Rome. "On that occasion many persons were in tears, many of the women were seized with such intense sorrow, that they mounted themselves upon the platform at the preaching of the saint, and began to discipline themselves [that is, to scourge themselves with a rod], and cry aloud for mercy."—p. 12. He states in another passage of the same document, that "the saint's bread was black, and not even leavened, through the experience of his lay brethren. This miserable food, which he ate kneeling, or stretched upon the ground, they rendered still more nauseous by sprinkling over it some bitter stuff, and many of them, with the saint among them, licked the floor with their tongues, and disciplined themselves three times in each week."—p. 15.

Cardinal Wiseman here gives his new Westminster subjects a model of saintly excellence. I might justly say here, after reading this model, if such are the saints of the Roman Church, what must their sinners be!

He states in the next place, that whilst he was preaching on the patronage of the blessed Virgin, and exciting his hearers to look with confidence to her, again a miracle was showed, and every one burst into a flood of tears. He said, "Be glad, for the Virgin has granted your prayers." Cardinal Wiseman says, that "his food was of the most inferior kind, and he sprinkled it with wormwood and bitter herbs.—Such was his severity in scourging himself, that his friends had to burst open his door, and snatch the discipline (a beautiful canonical name for the scourge) out of his hands, fearing he might cause his death."—p. 317. Here was a saint almost a suicide.

He then states, in the next place, that Alphonsus saw the Virgin, and adds that "his feelings on the occasion made him compose the Glories of Mary."

Then he enumerates two among many works of the saint; one, the "Moral Theology," dedicated to Benedict XIV., and the other the "Glories of Mary." I have the "Moral Theology," published by Mr. Burns, a bookseller recently converted to the Roman Catholic faith, being once, I believe, a Scottish Protestant, then becoming an English one, then a Puseyite, and ultimately a Roman Catholic. These works I have purchased in nine volumes. Being thus applauded by the Cardinal Archbishop, and his life being thus mentioned as a model, and his doctrines thus inculcated as true, I purchased the Saint's books, and have spent a great deal of time,—more perhaps than they deserved, except for the Cardinal's visit,—in making extracts from them, which must help to prepare Westminster for its new diocesan. This "Moral Theology" contains, first of all, the following statements:

"The Scriptures and books of controversies may not be permitted in the vernacular tongue; as also they cannot be read without permission."

In other words, says Liguori, or rather Cardinal Wiseman, his echo, the Bible must not be permitted to you in the vernacular tongue. But do not go away, my hearers, as some Protestants have done, and say that the Roman Catholic Church denies the Bible to the people. She does not do so. She will allow the laborers and peasants of England to have it in French, the French to have it in Dutch, Dutchmen in Russian, and the Russians in Hebrew—in any language you like except the one you understand. Do not then say that Cardinal Wiseman denies the Bible to the people: neither he nor the Church of Rome does any such thing; they will allow it, provided it be in a language you do not understand—that is all.

I proceed, however, to quote illustrations yet more socially mischievous from the teaching of Cardinal Wiseman; and if he, or any priest, or Romish bishop, in the room, is dissatisfied with what I say, let him meet me and settle the question upon this platform. My charges are utterly damaging to Cardinal Wiseman's teaching, or they are untrue. I am not speaking rashly: I do not present extracts I have picked up from sources that have not been explored. I have gone to the original, and I quote page, and chapter, and verse, of what Cardinal Wiseman holds, and comes to teach. I will read first Cardinal Wiseman's illustrations of Lying.

"Notwithstanding, indeed, although it is not lawful to lie, or to feign what is not, however it is lawful to dissemble what is, or to cover the truth with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing. Est Comm. S. Thom. Kon. dis. 15. dub. 2. n. 9. Laym. 1. 2. t. i. c. 11."—Vol. 2. B. 3. ch. 3. p. 116.

Then he says, in the next place:

"When you are not asked concerning the faith, not only it is lawful, but it is often more conducive to the glory of God and the utility of your neighbor, to cover the faith than to confess it; for example, if concealed among heretics you may accomplish a greater amount of good; or if from the confession of the faith more of evil would follow—for example, disturbance, death, the irritation of a tyrant, danger of defection, if you should be tortured: whence it is often hazardous to offer one's self uncalled for. S. Th. Sanc. Laym. c. 11. n. 2."—Vol. 2. ch. 3. p. 117.

"These things being settled, it is a certain and a common opinion among all divines that for a just cause it is lawful to use equivocation in the modes propounded, and to confirm it (equivocation) with an oath. Less. 1. 2. c. 41. n. 47. Card. diss. 19. n. 35. Salm. tr. 17. de Juram. cap. 2. n. 115. ex. S. Hieron. c. 22. q. 2."—Vol. 2. B. 4. treat. 2. p. 316.

There was a discussion lately in the papers about leaving out the prayer for the Queen in Roman Catholic Missals and Churches. Dr. Ullathorne, who has lately been enthroned as the bishop of Birmingham, wrote a letter to the "Times," in which he denied everything that had been asserted on the subject. He has perplexed and puzzled you, but not cleared himself. When you read Dr. Ullathorne's letter, just compare what he urges as explanations with the extracts which I have given from Liguori, authenticated by Cardinal Wiseman, stating that among heretics, when a greater amount of good can be accomplished, it is perfectly lawful to equivocate, and to conceal the truth, and to confirm the equivocation by an oath.

In the next place, it is said by Liguori, whose doctrines are authenticated by Cardinal Wiseman, and accepted by every Roman Catholic:

"Hence it is inferred, first, that a confessor can declare, even upon oath, that he does not know a sin heard in confession, by understanding as man, not as the minister of Christ, as St. Thomas, 2. 2. 9. 70. art. 1. ad 1. Lug. disp. 22. teach."—Ibid. 319.

"And if any one rashly should inquire of a confessor whether he may have heard such a sin in confession, he can rightly answer, I have not heard it, that is to say, as a man, or for the purpose of making it known. Card. cum. Lug. n. 66."

"But probably enough Lugo de Just. d. 40. n. 15. Tamb. lib. 3. c. 4. § 3. n. 5. cum Sanch. Viva q. 7. art. 4. n. 2. Sporer de Præc. c. 1. num. 13. item Elbel dict. num. 144. Card. in Propt. Innoc. XI. diss. 19. num 78. cum Nav. Less. Sa. et Fill. with many others, say, that the accused, if threatened with death, or imprisonment, or perpetual exile, the loss of all property, the galleys, and such like, can deny the crime, even with an oath, (at least without great sin), by understanding that he did not commit it, so that he is bound to confess it, only let there be a hope of avoiding the punishment."—Vol. 2. p. 34.

"He who has accepted a loan, but has afterwards returned it, can deny that he received the loan, understanding so as that he ought to pay it. Salm. n. 140. et Sporer de 2. Præc. c. 1. n. 122. cum Suar. Nav. Az. Laym. Sanch. Cov. and others."—Ibid 322.

"He who comes from a place falsely supposed infectious, can deny that he came from that

place, to wit, as from a pestilent place, because this is the mind of the cordon sanitaire. Salm. n. 141. Less. cap. 42. n. 47. Sanch. Dec. lib. 3. cap. 6. n. 35. et Sporer loc. sit. n. 140. cum Tol. Nav. Suar. Henr. Rod. etc."

"If any one invited to dine, is asked if the food which is in fact unpalatable be good, he can answer, It is good, to wit, for mortification.—(To be continued.)

The Division of the world

By the Descendants of Noah.

ILLUSTRATING THE TENTH CHAPTER OF GENESIS.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam."—Deut. 32:8.

In general.—The descendants of Shem, Ham, and Japhet peopled the world. The descendants of Japhet occupied Europe and the northern parts of Asia and America.—Ezek. 38:6–15; and 39:2. The descendants of Shem spread themselves in the southern parts of Asia and America. The descendants of Ham occupied Canaan, Arabia, and in process of time all Africa. The descendants of Shem destroyed the Canaanites, and occupied the land nearly to Arabia Deserta.

The sons of Japhet were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Thiras. The sons of Gomer were Ashkenaz, Riphath, Togarmah. Ashkenaz was represented by writers as the father of the Dutch and French; Riphath as the father of the Finns and Laplanders, and the inhabitants of Cindora, Obdora, and Jougoria, where historians have located the Riphathian mountains, which at the present time are styled by the inhabitants the Girdle of the World; Togarmah as the father of the Swedes, Danes, and Norwegians. From Magog all the Scythian nations (now called Tartars) descended.

—Ezek. 38:2; and 39:6. From Madai the Medes.—2 Kings 17:6; Jer. 25:25; Dan. 5:28, 6:1, and 8:20. The descendants of Javan were Elishah, Tarshish, Kittim, and Dodanim. From Tarshish have descended the Sicilians. Their principal city was the place of the nativity of the apostle Paul. From Elishah have descended the Greeks, called Aeoles.—Ezek. 27:7. From Kittim have descended the Gyprites, Macedonians, Italians. Num. 24:24; Isa. 23:1; Jer. 2:10; 1 Maccabees 1:1. From Dodanim have descended the Greeks, called Dorians, inhabiting Caria, Peloponnesus, and the Sicilies. Tubal was the father of the Iberians, Albanians, and Spaniards. Meshech was the father of the Cappadocians, Muscovites, Poles, and other nations who use the Slavonian language.—Ezek. 27:13, and 32:26, and 38:3. Thiras was the father of the Thracians, Mysians, and Illyrians. So that the blessing of Noah was markedly fulfilled in respect to Japhet. God so expanded Japhet, that his descendants in process of time occupied the whole earth towards the north; God also gave to them the third and fourth monarchies of the world. They are to this day richly blessed; some spiritually, some temporally.—

This is illustrated in the case of Christian nations; also in the case of the Muscovites, Tartars, and Turks, who exercise rule over the descendants of Shem and Ham. Rome, the capital of the fourth monarchy, had in the time of Vespasian an extent of thirteen Italian miles and two hundred schreda. (Pliny, Book 3d, chap. 5th.) Flavius Vapiscus testifies, that Caesar Aurelian extended Rome to thirty Italian miles.

The sons of Shem were Elam, Assur, Arphaxad, Lud, and Aram. Elam was the father of the Elamites, the inhabitants of Susiana, Elymais, and Persia, (Dan. 8:2,) where the prophet locates Susa or Shusan on the river Ulai, which the Greeks call Euleum, a city in the land of Elim. Here the monarchs of Persia held their court, it being the capital of the second monarchy, embracing a circuit of five hours' travel. Arphaxad was the father of the Babylonians and Chaldeans; by the Hebrews they are called Chasdem, from one of Arphaxad's descendants. Their capital city was Babylon, (Isa. 13:9, 14:2, and 47:7; Jer. 51:41, 58; and Dan. 4:27,) embracing, according to Herodotus, a circuit of twenty hours' travel. Strabo makes it sixteen hours' travel. Amongst others Heber was a descendant of Arphaxad, the progenitor of the Hebrews. He had two sons, Peleg and Jaketan. Jaketan had many sons, Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Ziklag, Obal, Abimael, Sheba, Ophir, Havilah, Joktan, or Jobab. They inhabited from Mesa to Sephar, (Gen. 10:25,) the eastern mountains which divide the East Indies from China. From Ophir the ships of Solomon brought gold, precious stones, and other valuables. Hence B. A. Montanus understands by Sephar the mountains towards the east, the lands and mountains of Peru, and that therefore the gold with which Solomon built the temple is called the gold of Pawaim, that is, of both Perus. In Hebrew the syllable *ain* means two. The modern name Uctan bears a striking resemblance in sound to Jaketan the father of Ophir. Lud is considered the father of the Lydians, and other inhabitants of lesser Asia. From Aram the Syrians, Mesopotamians, and Arme-

nians have descended. For all these particular lands are called in the Scriptures the land of Aram, yet are they distinguished as Syrians of Damascus, Syrians of Zobe, Syrians of Naharim, or Syria, between the rivers Euphrates and Tigris, which the Greeks call Mesopotamia.—The present inhabitants are now called Aramaeans, or Asamai. The sons of Aram were Uz, Hul, Gether, and Mash. From Uz have descended the Celo-Syrians. Job lived in the land of Uz. From Hul have descended the indwellers of Palmyra. From Gether have descended the Assamena. From Mash have descended the inhabitants of Pieria, Comagena, and Cyustica. (Vide Paul's Travels.)

The sons of Ham were Cush, Mizraim, Phut, and Canaan. The sons of Cush (after whom Stony Arabia is called the land of Cush) were Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod. From Seba and Havilah were descended the inhabitants of Stony Arabia.—Psa. 27:10; Isa. 43:3. Afterwards those lands were possessed by the descendants of Abraham, the Edomites, and Israelites. Stony Arabia is so called, not because it was wholly wild and uninhabited, but because it comprised many waste places and few cities; the inhabitants mostly living in huts or tents; having frequently to migrate for the pasture of their cattle. Sabtah, the father of the inhabitants of the lower part of Arabia Felix, where formerly was the city Sabbath. From Raamah have descended the inhabitants of Arabia Felix near to the Persian Gulf, where Ptolemy locates the city Reghamma. Amongst the sons of Raamah were Sheba and Dedan. From Dedan have descended the inhabitants of Dedace in Ethiopia and the Troglodites.—Ezek. 27:15, 38:13.—Sheba was the father of the inhabitants of Ethiopia, or the land of the Moors.—Isa. 1:6. From this land came the queen of Sheba.—1 Kings 10:1; Matt. 12:42. There, in the time of the apostles, reigned the powerful Queen Caadace, (Acts 8:27,) also a powerful king, who is improperly called Pope Jan; for he was neither pope nor priest, but one of the mightiest monarchs of the world. He was called the Caesar or king of the Abyssinians, or Moors. There is yet a land called Sabaim, once ruled by the queen of Ethiopia. From Mizraim the Egyptians have descended; hence this land, in the Hebrew language, is called Mitsraim, and by the inhabitants and adjacent nations to this day is called Misri. From Misraim have descended the following nations: Ludim, the indwellers of Mariatische in Egypt; Anamim, inhabiting Marmorica and Cyrene; Lehabin, Lybia, situated between Marenmacum and Egypt; Naphthuhim, Moors dwelling on the borders of Egypt, whose capital is Napatha or Naphta; Pathrusim, inhabiting Getuba on the great Ocean Sea, Isa. 2:2; Casluhim, the inhabitants of Cassiotidis, situated in the land of Egypt, coming from Judea; Capthorim, the inhabitants of Lecraitische and other adjacent parts. From this people the Philistines descended.—Deut. 2:22; Jer. 47:4; Amos 9:7.

From Phut have descended the inhabitants of Africa, Mauritania, and little Africa, now called Barbary, Numidia, Biledulgerid, and farther south, Azamoga, Gualata, and the land of the black Moors. From Canaan have descended the Sidonians, Hethites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites. They inhabited from Sidon to Gaza. (Gen. 10:15.) The Canaanites were mostly destroyed, and their land occupied by the Israelites. Nimrod, the son of Cush, built Babel, his capital city, and other cities in the land of Shinar.

The question is here suggested, If the descendants of the patriarch Job were settled in Europe, Asia, and Africa, from whence did the inhabitants of the other lands have their origin? The inhabitants of these lands unquestionably have descended from Noah. It is most probable that the inhabitants of North America have descended from Japhet; for between Asia and America is only a narrow sea, called the Straits of Aniam. So the descendants of Magog may have passed over the straits. It is probable that in North-western America its inhabitants have descended from Gomer, where is the land called by the Spaniards Norembega, or Norway. Farther to the north-west is Estarland. The inhabitants, in mode of life, bearing, and condition, resemble the Norwegians. Formerly between Norway and Greenland many ships were employed. Martin Frobisher found only a strait between Greenland and America. B. A. Montanus supposes Ophir the son of Ketan was the father of the inhabitants of Mexico and Peru. Utacan resembles in sound Jaketan; but Abraham had a son called Jakesan. Some of his sons by Keturah probably inhabited a part of America; for Moses said that Abraham sent some of them to the east. The people of Utacan and the adjacent people observed circumcision, which fact the Spaniards employed in extenuation of their barbarity to the aborigines. The descendants of Gomer first dwelt in Asia. Some of the descendants of Ashkenaz dwelt in Pontus and Bithnia; others in Scythia and Sarmatia, Asiatica; the descendants of Rephath-

in Paphlagonia; the descendants of Togarmah in little America, and also in Phrygia. They also in process of time lived in France, Germany, Denmark, Sweden, Norway, and adjacent parts. Also between Africa and Brazil intervenes only about 315 miles, (Dutch miles,) so that the descendants of Ham might have passed over. Yet the Spaniards say they found no black Moors in America, except some villages about Quareta. Chris. Intelligencer.

Earth and Heaven.

THIS WORLD.

A wave receding from the shore;
A fading rose, its beauty o'er;
The memory of music gone;
A wavelet weeping past a stone;
A bubble broken on a wave;
A flow'ret blooming on a grave;
A sunset fading into night;
The flickering of a taper's light;
The shadow of the evening hour;
A moonbeam on a ruined tower;
The glistening of a pensive beam
Upon an ever-passing stream;
A sunbeam gleaming through a cloud;
The wrapping in a snowy shroud,
A fair, beloved, and cherished form,
Dragg'd to corruption and the worm;
The heart, for thee once beating, burning,
To callous, cold indifference turning,
The eye, that ever turned to thee
With tenderness and sympathy,
Far dearer than the eye of day,
In careless coldness turned away;
The cherish'd friend, once all thine own;
Unloving, all another's grown;
The arm on which for strength we lean'd,
Not all, and only what it seemed:
A futile trust, a broken reed,
Piercing the spirit till it bleed;
The tenderest bond of friendship riven,
To pride, and pomp, and falsehood given:
The loving, lovely, and beloved,
By distance or by death removed;
A meteor flash, a falling star,
A wandering light, that shines afar—
The more we chase its woldfire beam,
It fades in mist, a glow-worm gleam;
A dream, from which we weeping waken;
The loneliness of a heart forsaken;
The sighing of a wind harp's moan,
When thou art pensive and alone;
The sin and selfishness that parts,
By low deceit, congenial hearts;
The music voice to coldness changed,
Expressive of the heart estranged;
The hollow smile, so seeming fair,
A moonbeam on a sepulchre;
A sere leaf, trembling in the blast;
A day, with shadows overcast.
O heart! has earth not been to thee
A fading thing—a vanity?

THE WORLD TO COME.

A golden shore, without a sea;
An everlasting melody;
A cloudless day, without a night;
A morn, where comes no fading light;
A home, where death outspreads no bier;
Where beauty never sheds a tear,
Where separations never pain,
And peace and love eternal reign;
No faithless friend the spirit grieves,
For there no trusted one deceives;
No selfish pride or passion parts
The sympathy of kindred hearts;
Nor disappointment blights the bloom
Of joyful hearts beyond the tomb;
For there no cold wind ever blows,
No canker ever nips the rose,
No thorn can ever pierce the hand
Of kindness in the sinless land;
No cold or dark ingratitude
Forget the kindness of the good;
Ah, no! no desolating change
Can clinging heart from heart estrange;
No friend forget the soothing ray
Which brighten'd up their cloudy day;
The friend who tenderly could share
Your weaknesses, your burdens bear;
Where the loving loveth ever,
And the friend forgetteth never!
Nor cold, nor envy, pride or hate
Can enter through the pearly gate.
No, not one sin can there defile
Or darken beauty's endless smile.
Near the changeless—ever near;
Chill'd no more with doubt and fear;
Glorious as the noonday sun;
Co-heir with God's only Son;
Dwelling in unclouded light;
Robed "in linen clean and white,"
Emblem of the spirit's dress—
Everlasting righteousness.
All the war of nature still'd;
All the promises fulfill'd;
Free from sin's o'er mastering strife;
Resting 'neath the tree of life;
Where the flowers are ever fair,
In yon golden Sabbath-air;
Never more to thirst—oh, never!

Drinking from the crystal river,
Radiant as a jasper stone,
Flowing from the sapphire throne.
Parlor Magazine.

The Lord's People.

We often find mention made of "the people of God," or "the Lord's people," both in the Old Testament and the New; and it is evidently a distinctive appellation, applied only to a portion, whether larger or smaller, of all the people of the earth, though all men are the creatures of God, formed originally in his image, intelligent, and capable of endless progression in knowledge and love, yet not all are acknowledged by him as his people, however he may claim an absolute property in them, and actually dispose of them according to his pleasure.

The distinction between "the people of God" and others is further marked by such appellations as "special," "peculiar," "separated," "saved," "holy," etc.; they are "chosen a special people to himself"; they are made "a peculiar people"—they are "separated from all the nations of the earth"—they are "a people saved," "a holy people." Nor is this distinction confined to the Jews, or to any other civil community. It is neither a civil nor a natural, but entirely a moral distinction. True, under the Old Testament, it was applied to the seed of Abraham, as chosen of God to be the depositaries of Divine truth, and the witnesses of his mercy toward all who should believe as Abraham did, and look forward in faith to the coming of "the promised seed"; it was less specific in its application to individuals than under the more glorious dispensation of the gospel; but the general import of the phraseology is the same under both dispensations, and denotes a moral resemblance to Jehovah, which is not borne by any other portion of mankind. Peter, addressing those who had been called out of darkness into marvellous light, as being "now the people of God," affirms that "in time past they were not a people"—they "had not obtained mercy, but now have obtained mercy." And Paul saith, "there remaineth therefore a rest to the people of God;"—i. e., a holy Sabbath—rest from sin, sorrow, toil, and vexation of spirit remains for the pure in heart, the believing, and the obedient.

The Lord's people are those, and those only, who bear his image and reflect his glory through the lustre of a godly example. As he is holy, so they are holy. As he is good, so are they kindly disposed and benevolent to all men, as they have opportunity. As he is just and true, so are they upright in all manner of conversation. In spirit, motive, principle, and conduct, they resemble him, though imperfectly. What he approves, they approve; what he condemns, they condemn; what he requires of them, they aim to do; and what he forbids, they study to avoid. Their heart is as his heart, and his happiness is their happiness. His law they love, his grace they admire, his sovereignty they adore, his judgments they fear, his presence they desire, and amid his glories they hope to dwell forever.

In themselves they have no complacency.—Their sins ever lie open before them. In the spirit of self abhorrence they repent in dust and ashes. In their devotions even, and much more in their daily walk, they perceive sin abounding notwithstanding their struggling against its power. Shame covers them. They lay the hand on the mouth, and the mouth in the dust, if so be there may be hope. When they would do good, evil is present with them; and if sometimes they mount upwards as in the chariots of Aminadab, they are drawn to earth again ere they are aware, by the force of inward corruption; or, if they meditate some deed of beneficence, sinister motives crowd in to mar its value, or covetousness pleads earnestly against the decision of the heart; and while they purpose to do unto others as they would that others should do unto them, they are suddenly ensnared by the wiles of selfishness, and led into paths of doubtful integrity. Is it strange that their self complacency is annihilated? Still, in all the evidence is clear, that they are "the people of God"—at least, these are characteristics of those who were not, but are now his people.

In the Lord Jesus Christ they have great delight. They love to think of him and speak of him as God over all blessed forever—as uniting humanity with divinity, that he might become an antoning sacrifice for the sins of men, on the altar of Eternal Justice, and that he might appear before the throne as an Advocate, making continual intercession. They love to look upon him as the brightness of the Father's glory—as the chief of ten thousand and their elder brother, touched with the feeling of all their infirmities, and ever ready to meet them with those compassions that are so soothing to the convicted "chief of sinners." They throw themselves confidingly upon his arm—pillow the aching head on his bosom—pour their prayer into his ear, and exclaim, "O the heights and the

depths, the lengths and the breadths of the love of Christ! it passeth knowledge." In them, Christ is all in all. In him they live, and move, and have their spiritual being. But for him, they know not either love or peace, hope or joy. For his sake they labor cheerfully, suffer patiently, and submit to reproach joyfully.—"None but Christ, none but Christ," is the strong exclamation of the living child of God, as of the expiring martyr at the stake.

So they have pleasure in God's ordinances. The Sabbath is their delight. The sanctuary they reverence. Divine instruction they prize. The Scriptures they study. The table of the Lord feasts them. By such means they are carried as it were up the mount of Transfiguration, where they see Jesus robed in glory like that he had with the Father before the world was, and hear his conversation with the patriarchs and prophets, and exclaim with the enraptured apostle, "It is good to be here."

Not all their distinguished characteristics can be even noticed here—much less portrayed with fulness. But clear it is that they have communion with the Father, and fellowship with the Son, and joy in the Holy Ghost. By meditation and prayer in the closet—by frequent self examination and devout attention to the teachings of the Scriptures—by looking upon themselves as mirrored in the glass of God's holy law, and then walking humbly with their Maker—they are distinguished clearly from those whose God is the world, and who mind earthly things, and who in the pride of their hearts thank God that they are not as other men are. Equally are they distinguished by conscientiousness and scrupulous integrity in their business transactions. They defraud no man, they oppress no man, they defame no man, they disappoint no man unless unwittingly; on the other hand, they bless all with whom they hold intercourse, by assisting them in such laudable enterprise, giving them counsel when requested, and strengthening their purposes of industry and economy, identifying the prosperity of their neighbors with their own. Whatever may be their business, their position in society, their social or political relations, they act in the fear of God, and with an eye fixed on the retractions of another world. Nor are they ashamed of the character they bear, nor will they conceal it, to escape the frowns or the scoffs of their fellows.

Let the distinguishing characteristics of "the Lord's people" be more beautifully displayed in their daily deportment; let their exhibition be so clear that the enmity of the world may be safely challenged to deny them, and the effect on the enlargement of the church would be glorious. When it can be said with boldness of those who name the name of Christ, "See how these Christians live, and how they die;" infidelity is confounded, impenitence stands aghast at its own deformity, will flies into corners, the Spirit of the Lord descends, conversions multiply, and the angels of God rejoice.

Congregationalist.

A Just Man.

A just man is always simple. He is a man of direct aims and purposes. There is no complexity in his motives, and hence, there is no jarring or discordancy in his character. He wishes to do right, and in most cases he does it; he may err, but it is by mistake of judgment, and not by perversity or intention. The moment his judgment is enlightened, his action is corrected. Setting before himself always a clear and worthy end, he will never pursue it by any concealed or unworthy means. We may carry our remarks, for illustration, both into private and public life. Observe such a man in his home; there is a charm about him, which no artificial grace has ever had the power to bestow; there is a sweetness, I had almost said, a music, in his manners, which no sentimental refinement has ever given.

His speech, ever fresh from purity and rectitude of thought, controls all that are within its hearing, with an unfelt, and yet resistless sway. Faithful to every domestic duty, as to religion and his God, he would no more prove recreant to any loyalty of home, than he would blaspheme the Maker, in whom he believes, or than he would forswear the Heaven in which he hopes. Fidelity and truth to those bound by love and nature to his heart, are to him most sacred principles; they are imbibed in the life of his life; and, to violate them, or even think of violating them, would seem to him as a spiritual extermination, the suicide of his soul.

Nor is such a man unrewarded; for the goodness that he so largely gives, is largely paid back to him again; and though the current of his life is transparent, it is not shallow; on the contrary, it is deep and strong. The river that fills its channel glides smoothly along in the power of its course; it is the stream which scarcely covers the ruggedness of its bed, that is turbulent and noisy. With all this gentleness, there is exceeding force; with all this meekness, there is imperative command; but the force is the force of wisdom; and the com-

mand is the command of love. And yet the authority which rules so effectually, never gathers an angry or an irritable cloud over the brow of the ruler; and this sway which admits of no resistance, does not repress one honest impulse of nature, one moment of the soul's high freedom, one bound of joy from the heart's unbidden gladness, in the spirits of the governed."

Rev. H. Giles.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEBRUARY 1, 1851.

THE FUTURE CONDITION OF MAN.

"The Peculiarity of Christ's Reign and Man's Condition during the Millennium, and the Ages that are to follow." An article in the Jan. number of the "Literary & Theological Journal." By DAVID N. LORD.

(Continued from our last.)

Mr. Lord says:

"The dominion with which Christ is to be invested at his second coming, is to be an everlasting dominion, 'and a dominion that shall not pass away,' by being changed to a different form, or becoming merely nominal; and the kingdom over which he is to exercise it is one that 'shall not be destroyed.' But that dominion is to be over 'peoples, nations, and languages,' and that kingdom a kingdom of men, existing in communities and in the natural body. His subjects are to be men speaking different languages, and embracing all the races and nations that inhabit the earth. As his dominion then is not to pass away, nor his kingdom cease to be what it is at its institution, his subjects also are for ever to continue and be of the same order as at first."—p. 464.

We admit that the dominion then established will be eternal in its duration, that its form will not be changed from that established at its commencement, and that it will be a real dominion over men in their resurrection bodies, but not in their "natural bodies," if that is used for their mortal ones. We understand that men will then be in their resurrection bodies, because his kingdom is to be ushered in by the judgment of the quick and the dead, which is to be at his appearing and kingdom. As the righteous dead are to be raised at his appearing, as the righteous living are then to be changed and to put on incorruption, as when the SAVIOUR is revealed from heaven it is to be "with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST" (2 Thess. 1:8), we find no classes of persons on the earth for CHRIST to reign over, except the subjects of the resurrection. And as those who obtain that world and the resurrection from the dead, do not marry, the subjects of the kingdom over which CHRIST will reign will not intermarry, or multiply their numbers.

While also we understand that under that dominion all peoples, nations, and languages will serve him, we do not suppose his subjects will speak different languages as they are now spoken. The subjects of the kingdom are to be "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9)—being redeemed "out of every kindred, and tongue, and people, and nation."—5:9. As "the nation and kingdom that will not serve" CHRIST "shall perish, yea, those nations shall be utterly wasted" (Isa. 6:11), it will follow that the people, and nations, and languages, over whom CHRIST will reign, will be the saved nations—the nations formed from the believers out of all nations, and who alone will constitute the inhabitants of the earth under the reign of the MESSIAH,—viz., those who are accounted worthy to obtain that world and the resurrection from the dead, who will die no more, but will be equal to the angels. And these we suppose will not be subjected to the present diversities and confusion of tongues; for they being consequent on the fall of man, and inflicted as punishment for disobedience, we conclude that when our iniquities shall no more be remembered or come into mind, when the curse shall have been removed, and man placed back where he would have stood had not the fall intervened, that the confusion of tongues will have ceased, with all other fruits of sin. God has said that in the day when he will gather the nations, and assemble the kingdoms, to pour upon them his indignation, even all his fierce anger, that, "then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."—Zeph. 3:9. As it was of old, even so again will it be said, "And the whole earth was of one language and of one speech."—Gen. 11:1.

Mr. Lord further says:

"It is implied also in the proclamation at the sound of the seventh trumpet: 'The sovereignty of the

world has become our Lord's and his Messiah's,' and *βασιλεύει*, he shall rule as king for ever. The sovereignty he is to exercise as king for ever is the sovereignty *τοῦ κόσμου*, of the globe, of this world, and of course a sovereignty over men in their corporeal nature, for which the world is fitted and designed."—p. 464.

True, he will rule as king, and the sovereignty he exercises will be that of the globe. But it will necessarily be a sovereignty over men who have a part in the first resurrection; for all the living being changed, the righteous dead being raised, the living wicked destroyed, and the rest of the dead not living again till the end of the thousand years, those who do live during that time, must come within the Saviour's description of those who obtain that world, and the resurrection from the dead: who neither marry nor are given in marriage. Why the sovereignty should be any the less real, or the MESSIAH any the less a king, if the subjects are immortal, and angelic, than if they are men in the present state, we do not understand; perhaps we do not see the point of this argument. The kingdom will of course vary in some of its features from present kingdoms, but not in anything which shall be inconsistent with absolute sovereignty. It will be analogous to the present governments; but the subjects will all be willing subjects of the Prince of peace. Again, Mr. Lord remarks:

"It is expressly taught also in the announcement of Christ's birth and the description of his government, by Isaiah, that he is to exercise his everlasting rule on the throne of David, as the king of Israel, therefore, and thence over them and the Gentiles in the natural body. 'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of the government and of the peace there shall be no end upon the throne of David and in his kingdom to establish it, and to confirm it in justice and in righteousness from henceforth and for ever.'—9:6, 7. His ruling as king on the throne of David and in his kingdom for ever, implies that the Israelites are for ever to continue as a nation and in the natural body. Otherwise the kingdom in which he reigns cannot be David's kingdom, which was that of Israelites, not of any other order of beings; and of Israelites in the body, not of disembodied Israelites, or Israelites raised from the grave in a glorified form. The eternal increase of his government indicates that there is to be an eternal augmentation of the number over whom he is to reign. There is no other relation in which it can be supposed to increase. It cannot advance for ever in wisdom, benignity, or power over its subjects, as it will be perfect in all those respects at its institution. But it will go on for ever in its greatness and grandeur, if the myriads for ever multiply who are its happy subjects."—p. 464.

This kingdom, whatever it may be, is to be an eternal kingdom. Mr. Lord admits (p. 466), that at the end of the thousand years, "death is to be abolished, and the curse in all its forms discontinued;" that "men are not only not to suffer and die," but "they are not to be liable to suffering and death." Excepting in the epoch, we believe in these results. Now if the curse is thus all to be removed and discontinued in all its forms, how can there subsequently continue one of the results of the curse,—viz. the distinction of Jew and Gentile? When all the forms of the curse, with death, are abolished, the natural body cannot be the body marred by the fall, but must be the changed body,—the result of the change wrought in these vile bodies, to fashion them like CHRIST's glorified body; which will be like CHRIST's when they shall see him as he is. Among such bodies can there be such distinctions as the curse only has produced? Even if for a period in the future it could be demonstrated that probation would continue, as the perpetuity of what is here claimed is admitted, whatever may be shown to be inconsistent with man's ultimate condition, is destructive to the argument by which it is claimed.

We then inquire what is the kingdom of David over which CHRIST is to reign. If, to be the kingdom of DAVID, it must in all things be like the kingdom which DAVID governed, its subjects must continue to be subject to death, and to all the forms of the curse. In these respects, however, the explanations of Mr. Lord show his admission that it will be unlike DAVID's kingdom. If the kingdom may vary from the condition of DAVID's, in the absence of death, and other evils, why may it not in other respects, which do not interfere with the sovereignty, without conflicting with the integrity of the kingdom? Thus, if its subjects are not diminished by death, as DAVID's were, why need they be added to it by birth, to make it DAVID's kingdom? If they may be DAVID's subjects, and yet their bodies not be liable to death, why may they not likewise be his subjects, if their bodies shall have been subjected to a change analogous to that from death to the resurrection? And if so, they may be Israelites raised from the grave in a glorified form, without its being any the less the kingdom of DAVID.

We however go a step farther, and contend that the kingdom of DAVID is the kingdom of God on earth,—that referred to by the SAVIOUR as prepared from the foundation of the world. Before the fall, and after, God was the rightful sovereign of the

world, notwithstanding Satan usurped it. God selected the family of ABRAHAM to make of them a great nation. When the children of Israel besought SAMUEL to anoint a king over them, SAMUEL regarded it as a rejection of him; but the LORD said unto him: "They have not rejected thee, but they have rejected ME, that I should not reign over them."—1 Sam. 8:9. And when he anointed SAUL, he said to him: "Is it not because the LORD hath anointed thee to be captain over HIS inheritance?"—10:1. Thus the kingdom over which SAUL was made king was the LORD'S. When it repented the LORD that he had made SAUL king over Israel, it was given to DAVID.

The kingdom was confirmed to the family of DAVID, who was never to want a son to sit on the throne of DAVID forever. The son of DAVID to whom it was finally to be subject is the MESSIAH; so that the kingdom is still to be the LORD'S as well as DAVID's; as we read in Obadiah (v. 21), "and the kingdom shall be the Lord's." As has been before shown, if this kingdom, under the regeneration, may vary from that of DAVID in important particulars which do not affect the reality of the dominion, it may in other particulars, in which that is not affected. We see not why reigning over a world of immortals is not as real a reign as exercising a like dominion over mortals would be. But the question is, Would such a kingdom be DAVID's? We have seen that it cannot be like his in all respects, as the kingdom and subjects will be eternal. May it not then also be DAVID's kingdom if the multiplication of their numbers cease?

But as it is said to be DAVID's kingdom, so DAVID is said to be the king. Thus we read in Ezek. 37:24: "And DAVID my servant shall be king over them." Yet we know that this DAVID who is to be the king, is not the son of JESSE, but DAVID's greater Son. May we not then understand the kingdom of DAVID with the same latitude of expression, i. e., as the King is to be the Lord from heaven, may not his dominion be exercised over DAVID's glorified subjects? as we are told in the same chapter: "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.—And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—vs. 12-14. We suppose that the kingdom will be as real a dominion as was DAVID's, and that it will be over the righteous of that nation, among whom will be engrafted all who being CHRIST's are ABRAHAM's seed, and heirs according to the promise.

Another argument for the continued multiplication of the race is based on the perpetuity of the kingdom of the glorified saints. As the saints are to reign forever, Mr. Lord argues that men are ever to exist as communities and nations, as subjects of the saints, "and thence in the natural body, and therefore are to multiply." Because some are subjects, we do not see that they must necessarily be in the natural body, or if they were, that they must forever multiply.—We fail to perceive the logical connection between the premises and conclusion. Nor because the saints are to take the kingdom, do we see that it follows that they must have subjects separate from themselves. Under our own government the people are all sovereigns, but to constitute them thus they do not require subjects inferior to themselves. Mr. Lord says:

"The perpetuity of the kingdom of the glorified saints indicates also that men are for ever to exist in the natural body, and thence are for ever to multiply. The kingdom which the saints of the Most High are to take at the destruction of the fourth empire, they are to possess for ever and ever; and it is to be the kingdom and dominion and the greatness of the kingdom under the whole heaven; and is to continue for ever under the sceptre of the Redeemer, whose kingdom is an everlasting kingdom, and whom all dominions are to serve and obey. As they are thus to reign forever, and men are for ever to continue in the body as their subjects, and as numerous dominions are everlasting to serve and obey the Messiah during their reign, there are for ever to be separate nations and kingdoms. Men then are for ever to exist as communities and nations, and thence in the natural body, and therefore are for ever to multiply."—p. 465.

Mr. Lord attaches a different idea to the kingdom to that we entertain. We believe in the perpetuity of it; but do not admit that men will exist in their natural body, in distinction from the resurrection body; and therefore with our view, it does not follow that they will multiply. We regard it as a kingdom of resurrected saints—those who have lived in all ages, restored to the promised blessings they forfeited by the fall; that it will extend under the whole heaven, and continue forever—not by a continual succession of subjects, but by the everlasting continuance of the same. Nor do we understand that it will comprise separate nations, only as its subjects are gathered from every people under heaven.

Mr. Lord continues:

"To suppose that they are not to multiply is to

contradict their nature, and exhibit their existence as an infinite absurdity; for it is to suppose that the marriage institution is to be discontinued, and the world occupied by countless millions of immortal celibates, debarred from the principal offices, duties, and joys, for which their constitution fits them. No man in his senses can persuade himself that such a society of isolated beings is the beau ideal of a renovated world; that that is the great climax in which the redemption of the race from the curse is to terminate. The most important function of our nature is that of bringing similar beings into existence, and the parental and filial relations are the chief sphere of the duties, virtues, and enjoyments of life. To suppose that they are to be debarred from those virtues and joys, is to assume that they are to be denied the possibility of the highest and most delightful forms of virtuous affection, and reduced to the necessity of a comparatively useless and joyless existence."—p. 465.

To suppose that they are not to multiply, might contradict their present natures; but does it necessarily follow that it will that of their resurrection state? We are to remember that "we shall all be changed"—not merely a part of the righteous—"in a moment, in the twinkling of an eye, at the last trump."—1 Cor. 15:51, 52. When that wondrous change shall have passed on the bodies of the righteous living—a change equivalent to that of the resurrection of the dead—their natures will differ materially from that of their present state. And when they shall be equal to the angels, their existence, without the multiplication of their species, need be no more absurd than is that of the angels, who "neither marry nor are given in marriage."

Man is constitutionally fitted for different objects of interest in different stages of his being:

"Behold the child, by nature's kindly law,
Pleas'd with a rattle, tickled with a straw!
Some livelier plaything gives his youth delight
A little louder, but as empty quite!
Scarfs, garters, gold, amuse his riper age,
And beads and prayer books are the toys of age.
Pleased with this bauble still as that before,
Till tired he sleeps, and life's poor play is o'er."

So sung POPE, a nice observer of the tastes and character of man; and subsequent observation has not reversed the judgment he gave. As the sources of enjoyment vary in the different stages of man's being here, so in the future state may they not vary infinitely more? The child knows nothing of the pleasures enjoyed in the pursuit of fame, or riches. Pursuits of literature and business offer no attractions to him. Nor can the man enter again into the enjoyment of those pleasures which delighted him in his childhood and youth. The Christian does not find his supreme enjoyment in the things of this world; nor does the worldling know aught of that peace of mind and joy in the Holy Ghost, which is the experience of every Christian. It therefore does not follow that the offices, duties, and joys which are connected with one condition of life or stage of being, must be adapted to all, or participated in by all.

Because an important function in our present nature is that of bringing similar beings into existence, we have shown that it does not necessarily follow that it will continue to be in the future. It is not now true of the man all his days: why then need it be of the future? We are to be equal to the angels, and it is not true of them; for it is in respect to not marrying, or being given in marriage, that our likeness to them is particularly named. The popular view of the heavenly state, is not distasteful to the righteous because of the absence of that relation.—The angelic state is to us "the beau ideal of a renovated world;" and this relation does not exist with them. If the existence of man independent of that relation is an absurdity, then the resurrection saints will unite in that relation; and if so, the Sadducees did well to inquire respecting the woman who had seven husbands, "Whose wife shall she be in the resurrection?" And that question, so pertinent, the rebuke of the SAVIOUR,—"Ye do greatly err, not knowing the Scriptures, or the power of God,"—was most unmerited.

We presume however that Mr. Lord will not claim this of the resurrected saints, that it will be only true of a class who continue on in the natural body after the resurrection,—constituting a mixed state of society of mortals and immortals. We suppose this, because we can conceive of no other way by which the force of the SAVIOUR's words can be evaded. If so, it follows that a part of the race are admitted to be disconnected with that function; and it cannot be denied that those who become the children of God by being the children of the resurrection are the most highly exalted and blessed of the race. This is said on the supposition that there will be those on the earth who will not be thus dignified—a proposition that we do not admit. But on the supposition that there are such, it follows that those who have part in the resurrection, will marry and be given in marriage, contrary to the words of CHRIST, or else, that the most highly exalted, and dignified of the race are exempted from an office, without which it is claimed that existence is an absurdity. Now as exemption from that office does not make existence an absurdity to the most highly favored, it follows that it need not necessarily be so to any—particularly if, as we claim, all the inhabitants of that world are children of the resurrection, or of a change equivalent to it.

CORRESPONDENCE.



EXPOSITION OF REV. 20th.

BY O. R. FASSETT.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."—vs. 1-3.

Who are the characters, or individuals, named in these verses?—the Angel and the Dragon?

1. *The Dragon.* That this is Satan proper, or in person, is evident (1) from the fact, that he is expressly so called in the text,—“the dragon, that old serpent, which is the Devil and Satan.” To say the dragon is something or somebody else, is to discredit the emphatic declaration of Scripture. To give an interpretation different from the one the text itself furnishes, is as unwarrantable as to put an interpretation on the parable of the “tares and wheat,” different from that which the Saviour gives, which will meet with the divine displeasure. (Rev. 22:18, 19.) The personality and existence of such a being is as clearly proved from Scripture and fact as that of Christ. Who was in Eden, and tempted our first parents? Was it an evil principle in Adam? If such an idea were traced to its legitimate result, where would it lead? Who tempted our Lord?—Was it an evil principle in him? Who dare take such a position? “In him was no sin.”

(2.) It was predicted: “I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.”—Gen. 3:15. In the crucifixion of our Lord, we see fulfilled what related to the true Seed of the woman;—Satan then accomplished his part. The account of that tragic act is given by each of the Evangelists, and I would ask, Where is the counterpart to that scene? Where is the description of it given in the prophetic writings, if not here? Ah, the devil would gladly keep it out of sight. Some have attempted to make the dragon here identical with that mentioned in chap. 12th. But where is the description here of the seven-headed and ten-horned monster as given in that chapter? Because a thing is symbolized in one place, is it to be understood that it is in every place?

2. *The Angel.* We understand this to be Christ. (1.) He is called an angel: “Michael, the archangel, when contending with the devil, he disputed about the body of Moses.”—Jude, v. 9. No one questions that this is Christ. The significance of archangel is, “chief angel.” Christ is the Prince of angels, as may be gathered from the following passages: “When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.”—Heb. 1:6. Compare also 1 Thess. 4:16 with John 5:28.

That the Archangel Michael is Christ, may be seen by referring to Dan. 12:1-3—“At that time Michael shall stand up,” &c. Michael signifies, “one like God;” and hence, is an appellation of our Lord. (See Heb. 1:3.)

(2.) He is the true seed of the woman, and is ultimately to bruise Satan’s head. We learn from Matt. 12:29, that he is to first bind the strong man, and then to spoil his house. Some make this angel to be the Church. Their argument for so doing is this: Whatever Christ does through the agency of the Church, he virtually does it himself. It is true that he uses his Church for certain ends, viz., to preach the gospel, and extend the knowledge of his name and truth in the world; but we nowhere learn that he is to use the Church to bind Satan, or bruise his head, or to renovate the physical world. Christ is to do this himself. The idea that the Church is to bind Satan, is too nearly allied to that put forth by the Papal Church, that she has the keys of death and hell, and can bind and loose in the eternal world.

Again. There are others who make this angel to be the Papacy binding Paganism. Their argument runs thus: The dragon in Rev. 12th is Pagan Rome, consequently it must be here. Bottomless pit (chap. 9th) is false religion, consequently it must be here. Therefore, as the Papacy succeeded Paganism, and changed the religion of the empire, it must be here symbolized. Strange reasoning this, that because a thing is symbolized in one place, it must be in every other.

But besides this, I have yet to learn, that the Papacy is not just as false a religion as Paganism. Indeed, it is more so, for it is the “mystery of iniquity,” “the abomination of the earth.” If one was from the bottomless pit, the other was also.

Again. Let me say, that the dragon in chap. 12th is a symbol of both Pagan and Papal Rome. In other words, it symbolizes the Roman government throughout, and to the end of the world. Its seven heads symbolized seven forms of government, and its ten horns the ten kings that were to arise. The Church flees into the wilderness, and is nourished there the same length of time that Daniel’s little horn makes war against the saints. In fact, Daniel’s fourth beast and the Apocalyptic dragon symbolize one and the same thing. Now, to carry out the idea entertained by some, we shall have the dragon binding a dragon.

We would here define the meaning of the words and terms used in these verses.

(1.) “Bottomless pit.” This is simply an abyss, a deep, unfathomable, like the sea or ocean. Many laugh and sneer at the idea of this being understood literally. Such conduct shows their ignorance, for which they deserve our pity. God can fit up such a place if he has it not already in existence. (2.)

“Key.”—“I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have

the keys of hell and of death.”—Rev. 1:18. (3.) “Chain.”—Jehovah can forge a chain that will shackle and confine that monster in his prison, so that he will be safe for the thousand years. (4.) “Bound him a thousand years.” This is not 1260, nor 365,000 years. (5.) “Deceive the nations no more till the thousand years should be fulfilled.” Not that his influence is partially curtailed, or restrained, but he deceives them no more till the thousand years are ended. Some infer from this, that there must be living wicked nations on the earth during the thousand years that he could deceive. This is a mere inference. He is not permitted to disturb the saints, while the wicked are enclosed in the chambers of death. When he is loosed, the wicked nations live again, and he deceives them.

“And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—vs. 4:6.

These verses describe the millennial state, during which Satan is bound. The “blessed and holy” ones, the distinguished worthies who have part in the first resurrection. Consequently, all the saints reign in millennial blessedness, and enjoy the predicted Sabbath rest. That all the saints are here included, is evident from the following reasons—

1. They are those to whom judgment is given, and these are explained to be the saints, without any distinction: “The same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.”—Dan. 7:22. The judgment given in favor of the saints is, that they are entitled to the kingdom which the four beasts had usurped for so long a time. It is taken from the fourth beast by the Ancient of days, (vs. 9, 10), and given to “the people of the saints of the Most High,” who will possess it forever, even forever. All the meek of the earth are entitled to this inheritance at this time.—“Blessed are the meek, for they shall inherit the earth.”—Matt. 5:5. “When the Son of man shall come in his glory,” he will “say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25:34. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.”—Dan. 7:27.

The deed and title of the saints to the kingdom of the Ancient of days, are found to be more valid than that of the fourth beast. The martyrs in this passage are especially mentioned as enjoying this millennial reign. The object of this was to encourage those living during the supremacy of the beast and his image to be faithful unto death; and it is a well ascertained fact, that they went to the stake, and endured other tortures, in the full hope and faith that they should have part in the first resurrection, and reign with all the faithful in the millennium.

Some tell us that this reign was during the time they suffered, hence, the millennium is in the past. There are many serious objections to such a view.—1. To reign with Christ is the reward of suffering. “If we suffer, we shall also reign with him.”—1 Tim. 2:12. Not that the suffering and reign are at the same time.

2. If it be the case that the millennium is in the past, then it is the first time that a prophecy relating to God’s people has been fulfilled, and they entirely ignorant of it. The martyrs died in the full faith of enjoying the millennium, while at the time of their suffering they were reigning with Christ!

3. If the millennium is in the past, then the resurrection of the just is in the past, which is the first in the order of time, and the doctrine of Hymeneus and Philetus might be revived with great propriety, and urged with as much success.

4. It is said, that those that were “beheaded lived and reigned;” not that they reigned before being beheaded. We are told by others, that “the souls of the martyrs lived,” implying by this, that during the millennium, which they understand to be the converted state of our world, the Church will possess the spirit and zeal of the martyrs. Quere.—What need of the spirit and zeal of martyrs, when there is nothing to do or suffer? This idea borders too much on the doctrine of transmigration of souls. Souls lived after being beheaded, shows plainly that persons are here alluded to.

Verse 6th confirms the fact, that all the saints are included in this reign.

1. They are those who have “part in the first resurrection.” This we have found to be the privilege of all the saints.

2. They are those on whom “the second death hath no power.” Consequently, they are all those whose names are written in the book of life; for “Whosoever was not found written in the book of life, was cast into the lake of fire; this is the second death.”—v. 14, 15.

“And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever.”—vs. 7-10.

We now perceive that we have to take a new position in this vision, namely, at the close of the thousand years, or millennium. The events are,

1. Satan is loosed out of his prison.—v. 7. He was to be loosed a little season.—v. 3.

2. The wicked dead are raised. “The rest of the dead lived not again until the thousand years were finished.”—v. 5, which implies also that they then did live.

3. The devil “deceives” them.

4. “Gathers them to battle.” He marshals them for a final struggle. Heretofore he has had but one generation at a time to war against God and his church. Now he has all the generations of the wicked, their number being “as the sand of the sea.”

5. They compass the city. What an object they have in view; if they can but take it the kingdom is theirs—they will have the dominion of the world.

6. But they do not succeed. The judgments of God have overtaken them without their being permitted to harm the city, or its inhabitants.—vs. 9, 10.

It is urged by some as an objection to this view, that it is impossible to suppose that the devil can deceive the raised nations in a future world; but I would ask, Why so? Has he not done it here with all the restraining influences of God’s word, Spirit, threatenings, judgments, and promises? Will he not do it then when these are all withdrawn, and they left to his complete control?—Has the subject power over the operator in pathos? Neither shall those in whom the devil reigns, (for “he rules in the hearts of the children of disobedience,”) have power to resist his influence. They are now more truly “led captives by him at his will.”—*(To be continued.)*

arrived at Cary, and during the following night breathed his last, saying, “Heaven is my home.”

The first step of young Cooper was taken under the following circumstances:

At the close of a Conference at Mt. Vernon, a large meeting was held. Some thirty ministers were present, and a large assembly of people. In their meeting an invitation was given for all who felt it a privilege to unite with the Church. It was urged but no one came. The invitation was repeated. At length a young lad came timidly out of one of the back seats, and weeping went forward to present himself for admission. The little boy joined, and the only one. The circumstance was soon forgotten, and but little said about “great results” in the Conference. But the lad remembered the meeting and the hour of his consecration to God, and says, “That was my first step to Heaven.” But for that he might have died without hope, and lost the crown of life.

N. HERVEY.

Extracts from Letters.

BRO. L. D. MANSFIELD writes from Auburn (N.Y.), Jan. 21, 1851:

DEAR BRO. BLISS.—Though we have had severe and unlooked for trials, yet our meeting here will result in much good, we doubt not, as it has already been crowned with good above our expectations.

The Lord has blessed the preaching of Brn. Himes, Turner, and others, to the good of souls.

This evening we had a powerful meeting. Bro. H. preached, after which Bro. Turner and others engaged in prayer and exhortation, and three souls were converted, and several others were deeply affected. We trust in God to see better days. Our brethren are encouraged and blessed, and feel like laying themselves out for God and his cause.

Bro. H.’s visit has been most cheering to the friends here, and though he has had his trials during the Conference, we trust he will not have occasion to regret his having come to us.

We regret that he must leave us so soon. He goes to Homer to-morrow. May God bless and be with him. We feel more disposed to pray for him and to hold up his hands, as others are inclined to do the contrary. It seems to me our dear Bro. H. has not had his trials in vain. God has sanctified them to him, and it is my prayer that “tribulation may work patience, and patience experience, and experience hope.” O! that we might forget, as far as possible, our trials, and feel a deeper interest in the welfare of our friends, and others who are out of Christ.

Yours, in Christ.

BRO. WM. H. FERNALD writes from Lewiston (Me.), Jan. 20th, 1851:

DEAR BRO. HIMES.—We have often thought of you since we parted at the Poland Conference, and have as often purposed writing. Various have been the hindrances, so that until now we have been unable to perform any Christian obligation. When I call to mind the happy seasons we enjoyed whilst listening to the ministrations of the word of life, our heart swells with holy joy, at the same time we are fearful lest we may not at all times manifest that we appreciate those sublime truths of the gospel which you there portrayed in living light.

O could the Church and the world but look into the true gospel glass, methinks the first would not so soon forget what manner of persons they are of; but would immediately array themselves for the marriage supper of the Lamb. Nor would the second, if by reason of the appearance of other objects, (such as the Faithful and True, who sat upon a white horse, and was clothed with a vesture dipped in blood; and equipped for the execution of the awful judgment, viz. the treading the wine-press of the fierceness and wrath of Almighty God) so that they being unable to discover the fact that the time “for the marriage of the Lamb is come,” delay for a moment the preparation necessary to constitute them accepted guests at the marriage supper. May it be our happy lot to be numbered among those who shall then be arrayed in fine linen, clean and white.

Affectionately your brother in Christ.

BRO. A. SHERWIN writes from Sugar Hill (N. H.), Jan. 20th, 1851:

BRO. HIMES.—The cause of God and truth is increasingly precious to our hearts. We prize the “Herald” as the best religious paper with which we are acquainted in the world. We look with interest for its weekly visits; and hope by the blessing of God, it will be continued a faithful Herald of the signs of the times, and of the coming kingdom of God.

We have much to encourage us in our work and labors to spread the everlasting gospel of eternal inheritance. Our chief source of encouragements, however, must be derived through looking by faith to Him who is invisible, and trusting in his word.—Moses, through the respect which he had for the recompense of the reward, was willing to sacrifice the dignity of a Prince—the riches of royalty—and the pleasures of a palace, esteeming the reproaches for Christ greater riches than all the treasures of Egypt. You have had severe trials to meet, and we expect that trials more or less will come, as we approach the end; but blessed is he that endureth temptation. We often think of the words of Christ in this dark and cloudy day, which fall upon our ears like heavenly music, saying, “Look up, and lift up your heads: for your redemption draweth nigh.” I have thought the words were truly a sermon, enough to sweeten every cup of affliction and trial.

Yours, in Christian affection.

SISTER ELIZABETH M. TRIPPLETT writes from Lake Providence (La.), Jan. 6th, 1851:

DEAR BRO. HIMES.—I feel much interest for the Advent cause, and wish very much to see it prosper here. Oh, may the Lord grant that his work may revive here; that we may all watch and pray continually, lest we be found sleeping when our blessed Saviour comes to reign with us here on earth. I

was very sorry to hear of your severe trials; but I hope, by the grace of God, that you may come out triumphant in the cause of our blessed Saviour. Oh, let us begin the new year with a determination to love and serve our blessed Saviour more faithfully than we have ever done before, that we all may be ready and prepared to meet our blessed Saviour when he comes in the clouds of glory with joy and gladness. I believe more and more every day in the second advent of our Saviour; and Oh that all the world would believe, and look out for his coming to establish his everlasting kingdom. I wish still to continue the "Advent Herald" to Lake Providence, Louisiana. I prize the "Advent Herald" very much indeed, and I think it a most excellent paper. I have tried to get some of my friends to subscribe for it, and I think I shall yet succeed. I will do all I can to prosper the Advent cause. May the Lord bless you and comfort you, is the prayer of

Your sister in Christ.

Bro. WM. S. MOORE writes from Chesterfield C. H. (S. C.), Jan. 15, 1851:

DEAR BRO. HIMES:—I have procured you a new subscriber for the "Herald." If I could get 500, I would, for I do believe it to be one of the most soul-cheering messengers that we have in our land, the Bible only excepted. I know the Lord will sustain us to the end, by our being faithful. Those dear children of the Lord who can meet together and cheer each other up with the sweet consolation left to us, and our children, find pleasure; but here, where one alone only can hear from abroad, they, and they only, know how to appreciate the proclamation sounded by the "Herald." I would rather do without many things to twenty times the amount than the "Herald." I find consolation in seeing the faith and hope of my fellow-travellers to Immanuel's land.

Yours, in the blessed hope.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in this city, on the 23d of December, 1850, MARY H. LADD, aged 22 years and 9 months, in the full and joyful hope of immortality.

Sister Ladd was converted to Christ under the Advent preaching, in the winter of 1843, and was baptized into the likeness of his death in the fall of 1845. For the last two years of her life she was afflicted with a lingering illness, but her afflictions and sorrows had the effect to draw her nearer to God. As the furnace became more and more heated, she experienced greater joys, and became more and more confirmed in her hope. The few last weeks of her life developed more fully the Christian character. In her case, tribulation worked patience; and patience, experience; and experience, hope: and that hope which maketh not ashamed; because the love of God was shed abroad in her heart by the Holy Ghost which was given unto her. The Sunday evening before her decease she regained strength to converse with her friends, agreeably to her desire. She had prayed that she might be able before her departure to glorify God by her testimony. She conversed with all her friends present in a calm and firm voice, giving each the advice she thought most proper for them individually. During the night her joys became enrapturing, so that she would shout aloud, Glory! glory! glory! and then repeating, "O blessed Jesus! O blessed Jesus!" emphasizing the word blessed as though she would express the preciousness of her Saviour to her in that hour. Again, she repeated the verse,

"Jesus can make a dying bed
Feel soft as downy pillows are."

Some of the friends being present, she requested them to sing, and while singing she joined them in the words,

"His own soft hand shall wipe the tears
From every weeping eye,
And pains, and groans, and griefs, and fears,
And death itself shall die."

Her mother being quite reconciled to part with her, asked her: "Do you not love me and your children enough to desire to remain with us?" She replied, "I love you, mother, but I love Jesus more. I love all my friends, but I love my Saviour more. My friends have been very kind to me, but Jesus has been more kind still." As she was apparently near her end, a friend stepped up to her bed-side and she inquired of him, "Am I dying?" "Yes," he answered, "and how do you feel now you are dying?" "I am just the same; my confidence in God is just the same." In a moment or two afterwards, he inquired: "Does God now forsake you?" "No," she replied, "blessed Jesus! blessed Jesus!" How good Jesus is to me now I'm dying;" and soon after her eyes were closed in death. "Precious in the sight of the Lord is the death of his saints."

Boston, Jan. 20th, 1851. O. R. FASSETT.

* DIED, in Cranston, R. I., Jan. 8th, Bro. JAMES H. NICHOLS, in the 25th year of his age, after a protracted sickness of five months of scrofulous humor, in the form of an abscess, which consumed his life away. He was converted to God in his early days, and connected himself with the six-principle Baptist Church, of which he remained a member until after he embraced the Advent doctrine, which he became interested in in the year 1847, through the labors of Bro. Bellows, after which his name was discharged from their records. He leaves a wife and one child to mourn his absence. Though she mourns not as those that have no hope, for she believes that those that have fallen asleep in Jesus, will God bring with him. He often remarked in his sickness, when awoke if he underwent a good deal of pain, that he

wanted to have all his pains in this world, for he was looking for a world to come, where there would be no pain, sickness, nor death, but it would be glory, immortality, eternal life. He was a very zealous advocate of the doctrine of the coming Lord, and the establishment of his kingdom on earth, and the resurrection of his saints to its inheritance, of which he anticipated a part.

H. D. Ross.

EXTINCTION OF RACES.

In what way, and on what nations, will be executed the doom uttered by the spirit of inspiration—that the nation that will not serve God shall perish—is more than we are informed. But the expectation that, attending the advance of the gospel among the nations, there will be strange turns of the hand of Providence, laying in the grave once powerful nations—if not warranted in the Scriptures, has been very prevalent, and by no means confined to those holding peculiar theories respecting the next coming of Christ. Indeed, in all the history of the world, the birth and death of nations have come somewhat according to an established law of Providence. Some nations, indeed, whose origin was identified with that of the true religion, have been stamped with immortality. And some that have derived their strength and sway from Christianity, and have their being identified with it, seem destined to live in its life, and grow with its expansion.

But one of the most remarkable features of Providence affecting the present position of the nations, appears in the depopulation of some portions of the earth, to make way for a different race. And where these changes are now in progress, the gain to Christianity seems to be as clearly the result, and result intended, as was the gain to true religion, in exterminating the Canaanites and giving their land to the Hebrews. What the gain has been in sweeping off from the face of this country, a population perhaps more numerous than the present, and planting the race of the Puritans here, is manifest. And the depopulation which is now in progress through the Pacific Islands to give place to a similar race, is tending to a like gain.

And the hand of Providence is more apparent in this, from the fact that the natural causes are the more latent. The whole of this change does not come by the same class of causes which have melted away the Indian tribes of this country. To some extent, especially in the South Sea Islands, the British colonization has kindled the fire that is sweeping off the native tribes. But the decrease in other islands is not so easily accounted for. Take, for instance, the Sandwich Islands. There has been no colonization of Europeans there, nor bloody wars waged by foreign invaders. The fearful depopulation began long before our missions opened the Islands to the better knowledge of the civilized world. In 1778, Capt. Cook estimated the population at 400,000. Mr. Ellis, in his Polynesian researches, gives his opinion in confirmation of that estimate. In a half a century after, Mr. Ellis, then residing on the Islands, from his own observations, put the number down at 140,000. That is a decrease of nearly two-thirds in fifty years. By the official census of the present year—that is in twenty years from the last estimate, it has come down to 84,165, an average decline of two per cent. a year. Such a rate of decline would extinguish the race within thirty or forty years.

It was hoped that the spread of Christianity would have eradicated the seeds of this decay. But Providence appears to have ordered it otherwise. The similar course of depopulation over other Pacific Islands, proceeds from similar hidden causes, and is, doubtless, fulfilling similar hidden purposes of God.

From these Islands it is natural to glance at their neighbors in China. There the elements appear to be hatching a devastating storm. A writer from thence to one of the London papers, says: "The general dissatisfaction prevalent in China, and the demand for reform, are now manifesting themselves. The principles of Socialism are progressing, and the day is rapidly approaching when civil strife shall have torn the empire in pieces. Rebellion is now in progress in some of the provinces. But opium is doing more than rebellion for the destruction of the Chinese. And the sweeping off of that whole population is an event no more improbable in itself, than other instances that have occurred of the extinction of nations.

But be it as it may, that nation will present no insuperable obstacles to the Christianizing of the world. The resources are with God to convert or to take it out of the way. Whether the Chinese race, or a race reared under his gospel, and brought in to occupy the ground, are to constitute his church there, he only can decide.

Puritan Recorder.

GOVERNMENT OF VERBS IN ENGLISH.

The progress made in grammatical science makes a new exhibition of this topic desirable.

1. Subjective verbs, as their meaning is complete in themselves, require no complementary object; as "John sleeps;" "Henry stands." They admit freely, however, like other verbs, supplementary or incidental objects.

2. Objective verbs, in order to develope their full meaning, require a complementary object after them. Thus

(1.) Some objective verbs, in order to develope their full meaning, require an *accusative* object,—i. e. an object merely passive; as "they eat bread;" "God created the world." This is expressed in English by the objective case.

(2.) Some objective verbs, for the same reason, require a *dative* object,—i. e. a personal object, also reciprocating the action of the subject, and interested therein; as "they yielded to the enemy;" "he gave the book to John." This is usually expressed in English by means of the preposition *to* or *for*.

(3.) Some objective verbs, for the same reason, require a *genitive* object,—i. e. a real object, also acting on the subject, and calling out his activity; as, "he repents of his folly;" "he is ashamed of

his conduct." This is usually expressed in English by means of the preposition *to* or *from*.

(4.) Some objective verbs, for the same reason, require a *factive* object,—i. e. an object produced by the action of the verb on the accusative or merely passive object; as, "they chose him king;" "he was thought a tyrant." This is usually expressed in English by a noun in apposition.

Some verbs have two of these objects at the same time; as, "he gave the book to him;" "they appointed him chairman."

These are supposed to be all the complementary or necessary objects.

3. Verbs, whether subjective or objective, admit without discrimination all the supplementary or incidental objects. Thus

(1.) Any verb admits an object of locality; as, "the ball rolls on the ground;" "they wounded him in the street."

(2.) Any verb admits the object of time; as, "he died in the winter;" "they summoned him yesterday."

(3.) Any verb admits the object of manner; as, "he lived happily;" "he wrote the letter quickly."

(4.) Any verb admits the causal object, as, "he died from poison;" "he shunned them from fear."

The same verb may admit several, or even all of these supplementary objects; as, *in the morning* the enemy was quickly driven from the field by our guns.

The varieties of these supplementary objects are almost endless.

The same external form is often used to express very different objects; as, "he fought for his king," with a dative object; "he contended for the prize," with a genitive object; "he was taken for a rogue," with a factitive object; "I contended for an hour," with a supplementary object of time.

N. Y. Independent.

GO AHEAD.

Never doubt a righteous cause,

Go ahead!

Throw yourself completely in,

Conscience shaping all your laws,

Manfully, through thick and thin,

Go ahead.

Do not ask who'll go with you,

Go ahead!

Numbers! spurn the coward's plea!

If there be but one or two,

Single handed though it be,

Go ahead.

Though before you mountains rise,

Go ahead!

Scale them! Certainly you can:

Let them proudly dare the skies,—

What are mountains to a man?

Go ahead.

Though the fierce waters round you dash,

Go ahead!

Let no hardship baffle you,

Though the heavens roar and flash,

Still undaunted, firm, and true,

Go ahead.

Tupper.

Rev. C. SPEAR, editor of the *Prisoner's Friend*, being about to visit England, has handed us the following, which we cheerfully give an insertion in the *Herald*:

A Request from the British Parliament for information relating to the criminal laws of the United States.

DEAR FRIEND:—We address you in relation to a very important movement in the British Parliament. A request has been made to the Hon. ABBOTT LAWRENCE, the American Minister in London, for facts in relation to the Criminal Laws of the United States. Mr. LAWRENCE forwarded the request to WILLIAM B. CALHOUN, the late Secretary of the State of Massachusetts, and as we had many facilities for answering many of the questions, they have been placed in our hands, and are as follows:

1. In how many of the States does Capital Punishment exist by law, and to what crimes is it attached?

2. Has Capital Punishment always formed a part of the criminal code of such States, if not, when was it introduced?

3. The number of persons in each of such States who have been executed during each of the THREE last years, and for what crimes?

4. The NUMBER of capital sentences which have been commuted during the same period, and the nature and duration of the commuted sentence?

5. The MANNER in which capital sentences are carried into effect; the TIME allowed between sentence and execution; the TREATMENT of the criminal during this interval as to intercourse with friends, etc. Whether the execution is public, or in whose presence it is carried into effect, and under what regulations?

6. In which of the States does Capital Punishment not exist by law? Has it ever existed in such States, and if so, when was it abolished?

7. What in such States are the punishments for those crimes for which Capital Punishment is elsewhere inflicted, especially murder?

8. What is the comparative effect, so far as it can be ascertained, of these respective punishments on the highest class of offences?

9. In the States in which there is no Capital Punishment, are punishments for the higher class of crimes elsewhere capitally punished, fully carried out, or are commutations frequent?

To facilitate the replies to these questions from the British Parliament, Prison-keepers, Judges, Statesmen, Clergymen, and others, are respectfully invited, without reference to sect or party, to forward replies, Reports, etc., (*post paid*) to the subscriber on or before the first of April, 1851.

To carry out still further the object of a mission so immensely important to the prosperity of society generally, and the mutual good will of two great

nations, we have consented to spend at least six months in travelling over Europe. Many advantages must result from such a visit.

1. A valuable correspondence may be secured.
2. Valuable information in regard to the treatment of criminals may be ascertained.

The subscriber feels the need of a hearty co-operation, and he solicits such aid as will enable him to meet the unavoidable expenses of the journey. The sum necessary is ONE THOUSAND DOLLARS. Three hundred may now be relied on, and several distinguished men in Boston have pledged assistance. The time for leaving will be May 1, 1851.

Friends! The time is short. The mission is important. All sects are invited. In thus doing, we are humbly imitating Him who has said, "I was sick and in prison, and ye came unto me."

Boston, Jan. 1851. CHARLES SPEAR.

THOU canst not render homage to abstract Omnipresent power, save through the concrete symbol of visible, ordained authority.

GREAT COUGH REMEDY:

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THE uniform success which has attended the use of this preparation—its salutary effect—its power to relieve and cure affections of the lungs, have gained for it a celebrity equalled by no other medicine. We offer it to the afflicted with entire confidence in its virtues, and the full belief that it will subdue and remove the severest attacks of disease upon the throat and lungs. These results, as they become publicly known, very naturally attract the attention of medical men and philanthropists everywhere. What is their opinion of the CHERRY PECTORAL, may be seen in the following :

Valentine Mett, M. D., Prof. Surgery, Med. Col., N. Y. says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

The Right Rev. Lord Bishop Field writes in a letter to his friend, who was fast sinking under an affection of the lungs: "Try the Cherry Pectoral, and if any medicine can give you relief, with the blessing of God that will."

CHIEF JUSTICE EUSTIS, of Louisiana, writes of several severe attacks of Croup by the Cherry Pectoral."

ASTHMA AND BRONCHITIS.

The Canadian "Journal of Medical Science" states, "That Asthma and Bronchitis, so prevalent in this inclement climate, has yielded with surprising rapidity to Ayer's Cherry Pectoral, and we cannot too strongly recommend this skillful preparation to the profession, and public generally

THE ADVENT HERALD.

Foreign News.



The U. S. mail steamship *Arctic* arrived at New York on Saturday last.

The political news from England is unimportant. Great excitement had prevailed at Paris during the week in consequence of the resignation *en masse* of the Ministry. This was caused, first by the open hostility of the President towards Gen. CHANGARNIER, who, in defiance of the earnest protestation of the Ministry, was given permission on the instant, and by a decided majority, to justify his conduct before the Assembly. Both the right and left warmly applauded the General, when the Ministry abruptly withdrew, and with equal abruptness resigned in a body.

The President experienced great difficulty in the formation of a new Cabinet, BARROT and others having refused to accept office. This state of things continued for nearly a week, when the *Moniteur* appeared with the President's speech, and the official announcement of DROUYN D'HUYX for Foreign Affairs, and Gen. REYNANES DELJEAN D'ANGLEY for the War office, with new appointments also of Ministers of Marine, Public Works, and Commerce.

Another decree, signed by the Ministers of the Interior and of War, is published, and revokes the decree by which the National Guard and the troops of the first division were united under one command.—The effect of this decree is to abolish the post heretofore held by Gen. CHANGARNIER. Gen. PERRIOT takes command of the National Guard, and the troops of the first division are to be commanded by Gen. BARAGUAY D'HILLIERS. He enters upon his duty by a general address to the army of Paris, in which he explains the object of his mission, and states that he will maintain the discipline which his predecessors had established. He also states that he will uphold the authority established by the Constitution, and give his energetic support in the execution of the law.

A postscript to the despatch, under date of seven o'clock, states that a motion had been made in the Assembly that the members should retire to their bureaux to name a commission to prepare resolutions expressive of the Legislature in regard to recent events, which motion was carried, against the active opposition of the Ministry, by a vote of 350 to 253. Great confusion is stated to have prevailed in the Assembly after the declaration of the vote.

In regard to the German question, though there are many probable and improbable rumors, nothing is actually known, the purposes of the conferences at Dresden being kept scrupulously secret, which it is judged, is not of a favorable augury. The tone of triumph which pervades the bearing of Prince SCHWARTZENBURG, and the growing hostilities of the Chambers at Berlin, which met on the third instant, are also named as evidences of an unsatisfactory state of the negotiations. At the latest date, 7th instant, Prince SCHWARTZENBURG's mission to Vienna is stated to have failed of its intended object.

The Emperor of Austria and the King of Prussia had agreed to meet at Dresden about the middle of the month.

The commissioners to arrange the difficulties between the Duchies had arrived at Kendsburg, and at the latest date had given the authorities three days to consider what course they would pursue. Meantime the government and the people's representatives in Wurtemburg are at loggerheads upon the subject of voting the supplies, and there appears to be a probability that a second edition of the Hesse Cassel affair will finally be enacted in that small territory.

The accounts from Rome, and the activity of MAZZINI and other Italian refugees, give no reason to doubt that any serious difficulty at Paris would be instantly seized upon to unfurl the Republican banners in the Holy City, where the French soldiers have become so obnoxious, that they are indiscriminately assassinated by the citizens on every possible occasion.

To the Advent Ministers and Churches.

DEAR BRETHREN:—At a meeting of the Essex Conference, Nov. 14th, the following resolutions were passed:

Whereas in the opinion of this Conference the present condition of the Advent cause demands the union and co-operation of all true and faithful Advent ministers and Churches in New England, who are united in the principles of the original Advent Faith, as stated by the Albany Conference in 1845, and re-affirmed by the Boston Conference in 1850; therefore

Resolved, 1. That we will take immediate measures for the general union and co-operation of Adventists throughout the country.

Resolved, 2. That a committee of five be chosen to correspond with brethren in all parts of the country on the subject, and to call a meeting for the Adventists of New England, and report their proceedings to the Conference.

The committee will be happy to have the views of bre-

thren on this subject. Letters may be addressed to J. V. HIMES, Boston, Mass.

JOSHUA V. HIMES,
LEMUEL OSLER,
BUILER MORLEY,
O. R. FASSETT,
EZR A CROWELL,
Committee.

Boston, Nov. 15, 1850

A NEW ENGLAND CONFERENCE has been requested by the following brethren. It is hoped that elders, or unordained preachers, evangelists, officers of Churches, or active lay brethren, in the New England States, who approve of this object, will send in their names, to be appended to this call.

I. Wyman,	I. Adrian,	T. M. Preble,
J. F. Guild,	James Brooks,	Colger Snow,
Amos Kenney,	Thomas Smith,	L. Kimball,
A. Merrill,	J. Crofut,	P. B. Morgan,
J. S. Richards,	J. Shaw, N. H.	A. Hale,
W. H. Eastman,	Henry Perkins,	R. Harley,
Dr. N. Smith,	N. Smith,	T. Harley,
I. Wright,	S. Tibbitts,	C. Green,
H. Buckley,	John F. Millikin,	D. Smith,
E. L. Clark,	E. Parker,	J. M. Daniels,
I. C. Wellcome,	Ezra Crowell,	H. Stinson,
N. Hervey,	I. H. Shipman,	D. I. Robinson,
J. V. Himes,	H. Plummer,	J. Pearson,
L. Osler,	O. R. Fasset,	B. Morley,
Dea. L. Jackson,	Chase Taylor,	Jonas Ball,
G. W. Thomas,	O. D. Eastman,	D. Bosworth,
P. Hawkes,	L. Bolles,	L. M. Bentley,
John Locke,	Benj. Ravel,	Micaja Butman,
Robert Morrell,	George Stone,	A. Sherwin,
C. R. Griggs,	B. S. Reynolds,	E. Thompson,
J. G. Smith,	C. W. Perkins,	W. Allen.

The Conference will be held in Salem, Mass., commencing Feb. 26th.

Tour West.

In company with Elder C. B. Turner, we left New York city on the 13th ult., at 4 p. m., by the Erie Railroad, and arrived at Jefferson, after a pleasant night's ride of about 300 miles, near 8 a. m. the next morning. Here we took the steamer for Geneva, and crossed the Lake. This is a beautiful sheet of water, fed by springs, and is always navigable, never freezing in the coldest weather. The express train for Auburn having left just before our arrival, we had to take passage in the baggage train. On arriving at Auburn, we were warmly greeted by Bro. Mansfield, and the brethren generally.

Lectures were commenced on Wednesday evening, 15th, and continued each afternoon and evening during the week, while the mornings were devoted to the Conference business. Some of the most important points connected with the Advent faith, doctrinal and practical, were illustrated and enforced to full and very candid audiences. On the Sabbath, meetings were held in the Court Room. We preached in the forenoon and evening, and Bro. Turner in the afternoon. The audiences were large and attentive, and a deep conviction of the truth of the views presented was evidently fastened on many minds. The meetings were designed to be closed on Sunday evening; but the solemnity was so great, and the prospect of accomplishing good so encouraging, that it was thought best to continue them.

Bro. Turner preached on Monday evening. At the close of his discourse, we called on the serious portion of the congregation to decide for God. Several did so, which gave joy to many hearts. On Tuesday evening we gave a discourse, at the close of which Bro. T. called again for the penitent to decide on the subject of their salvation. Seven or eight did so, and before the meeting closed, three of the number "believed with the heart unto righteousness, and confessed with the mouth unto salvation." We now felt that it would be wrong for both Bro. Turner and ourself to leave; but as we had an appointment at Homer, Bro. T. concluded to remain for a time and assist Bro. Mansfield in the work. Good tidings from Auburn are hoped for.

The proceedings of the Conference will be furnished for the *Herald* by others. Nothing was done save adopting an excellent address, which clearly sets forth the faith for which we have, as a body, earnestly contended from the beginning. The address will be very timely, as it will refresh the true-hearted, and strengthen their faith in this evil time. Besides, it will aid them in disseminating, in a new form, those principles which they cherish, to awaken and enlighten others. After the address has been published in the *Herald*, it will be put into a pamphlet form, for general circulation. Every friend of the cause should furnish himself with this pamphlet for distribution.

Elders G. W. Burnham, L. D. Mansfield, D. Keeler, E. R. Pinney, C. B. Turner, and L. E. Bates, (detained by sickness,) as well as many brethren and sisters, fully sympathized with the sentiments of the address. Elders J. Marsh, L. P. Judson, J. Wendall, and J. C. Bywater, and some brethren and sisters who sympathize with them, were opposed to the call for the Conference, and opposed the publication of the address by that body.

THE STATE OF THINGS.—The great body of Adventists are firm in the faith, and the stable-minded will no doubt remain so to the end. Some there are who have turned back, "having loved this present world," and others have "turned aside to vain janglings;" while others, who have professed to be Adventists, have so far fallen, as to engage in the work of circulating, publicly and privately, calumnies, to destroy the good reputation of faithful laborers in the Advent cause. This last unfortunate and unhappy class should receive the earnest prayers of the saints. We commend them to our brethren, hoping that they may be remembered before the throne of grace. On the other hand, the 37th Psalm has been often recommended as a lesson of instruction and comfort to those suffering from the malice of others. May those who are thus suffering read it, and "rest in the Lord, and wait patiently for him."

We arrived here and commenced meetings last evening. The prospect for a profitable meeting is good. J. V. H. Homer, Jan. 23d, 1850.

BRO. HIMES will preach in Seneca Falls, N. Y., Jan. 30th and 31st; Rochester, Feb. 2d; Lockport, 4th; Lewiston, 6th; Niagara, 7th; Buffalo, 9th; Batavia, 10th; Canandaigua, 11th; Syracuse, 12th and 13th; Little Falls, 14th; Albany, Troy, and Lansingburgh, from Feb. 16th to the 21st, as Bro. GROSS shall appoint.

Notice.

The committee chosen last year at the China Conference, in behalf of home missions for the advancement of the Second Advent cause in Maine, hereby give notice that they will hold their annual meeting at the Union meeting-house in North Whitefield, Me., on Turner's hill, near Bro. S. K. Partridge's, Feb. 7th, at which time a report of their doings will be given, and an effort made, it is hoped, by those who may attend, to more perfectly mature some plan of operations, by which the glorious and all-important truth of Christ's speedy coming may be more extensively preached throughout the State, to awaken a slumbering Church, and to warn this sinful generation of the approaching judgment. We have no time to sleep, no means to lie idle. The end is near, and all should be active and work while the day lasts. We shall expect a good representation from the various parts of the State, and we invite all who are interested, to come to this meeting and confer with us. The Conference will continue over the Sabbath. Our preaching brethren will be expected to attend, and preach the word as the Lord may direct.

Hallowell, Jan. 23d, 1850. I. C. WELLCOME.

"Report of the Female Medical Education Society, from November, 1848, to December, 1850; containing the Charter, Constitution, By-Laws, Names of Officers and Members, together with information respecting the Boston Female Medical School, and the proposed Clinical Hospital, which is to form a part of the Institution, &c. Boston: Published by the Society, and to be had gratis by the Secretary, Samuel Gregory, or the Treasurer, John P. Jewett, at the Society's office, 17 Cornhill."

We have received a copy of the above report, from which it appears that the Society is in a flourishing condition. The education of female nurses is much needed, and is a laudable object.

The Farmer's Almanac for 1851.—We inadvertently omitted to acknowledge the receipt of this work at the time it was sent us, four weeks since. We commend it as a useful and convenient work, not only to farmers, but to all others. It is published by Jenks, Palmer & Co., Boston.

SUMMARY.

—The Hagerstown (Md.) "News" gives the confession of one Charles Wallace, said to have been made by him just before being burnt at the stake by a mob, on the banks of the Mississippi, the 14th of August last. Among other crimes, he confesses to the murder of Mary Rogers, the beautiful girl who served in Anderson's cigar store, New York, about ten or twelve years since. Perhaps some of our readers will remember, that she disappeared on Sunday, and her body was found a day or two afterwards in the water at Hoboken, N. J., with marks indicating that she had come to a violent end. The circumstance caused considerable excitement in New York at the time. We believe a young man, to whom she was engaged to be married, underwent an examination on suspicion of having murdered her, but was discharged.

—Howard Slaughter and two Mexicans, executed in Texas on the 10th ult. for murder, confessed their guilt on the scaffold, and repented of the crime. A Presbyterian minister, at the request of Slaughter, made an impressive prayer in his behalf, and a Roman Catholic priest addressed the multitude in Spanish and English, expressing the deep sorrow and regret of the culprits for their crimes. The last words of Slaughter were—"Beware of liquor, for it has brought me to this."

—Prof. Ansley, lately removed from St. Mary's College, Wilmington, Del., was found recently in an old hovel in that city, starving and almost frozen, with a bottle of whiskey beside him, and died shortly afterwards. He was a young man of talents, and fine literary attainments, and was the author of a work on the study of Rhetoric and Belles Lettres, published in Philadelphia in 1849.

—Mr. Wright, a teamster, was thrown from the seat of his wagon, while descending Winter Hill in Somerville on Saturday last, ran over, and injured so that he died, after lingering about an hour in the greatest distress. He was 30 years old, and belonged to Canada.

—On Saturday last, an infant daughter of Mr. Thomas Ward, residing in South Boston, which had been left with another child during the brief absence of its mother, fell into the fire, and was so shockingly burnt, that it survived but about five hours.

—Two young men, sons of Hiram Hull and Dudley Sackett, who are among the most respectable citizens of Westfield, were arrested last Saturday as the perpetrators of the recent robbery of the post-office in that town. Young Hull confessed his guilt, but Sackett protested his innocence.

—A delegation of the American Colonization Society had an interview with the Secretary of State and with the President, in Washington, a few days since, for the purpose of urging the U. S. Government to recognize the Republic of Liberia. Both Mr. Webster and Mr. Fillmore spoke encouragingly of the proposition.

—Audubon, the celebrated Ornithologist, died on Monday last, near New York. He was over 70 years of age.

—The jury in the trial of Gen. Henderson, one of the ringleaders in the buccaneering expedition to Cuba, were unable to agree on a verdict, and were discharged. It is said that a writ has been, or soon will be, served on Gen. Quitman, Governor of Mississippi, citing him to appear for trial before the U. S. Court in New Orleans, on account of his agency in the Cuba affair. Though the trial will prove nothing more than a farce—as it will be found, as a matter of course, that no U. S. law has been contravened—yet for the Governor of the sovereign State of Mississippi to march off to New Orleans for trial on a charge, which, if convicted of, would be no trifle to him, would be something of a descent from the grandiloquent height occupied by the Governor the last year. Reports say, that should Gen. Q. refuse to obey the summons, the President will take him by force, as he has the power and is bound to.

—No tidings have yet been heard of the "Atlantic."

BOOKS FOR SALE AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.

POCKET HARP.—This contains *all* the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 3½ cts.

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. ; gilt, \$1.

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology and the Numbers of the Hebrew text vindicated. By S. Bliss.—Price, 32 cts.

FACETS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming.—Price, 25 cts.

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 32 cts.

CRUDEN'S CONCORDANCE.—This work is so universally known and valued, that nothing need be said in its favor. Price, \$1 50 bound in sheep; \$1 25 in boards.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

BUSINESS NOTES.

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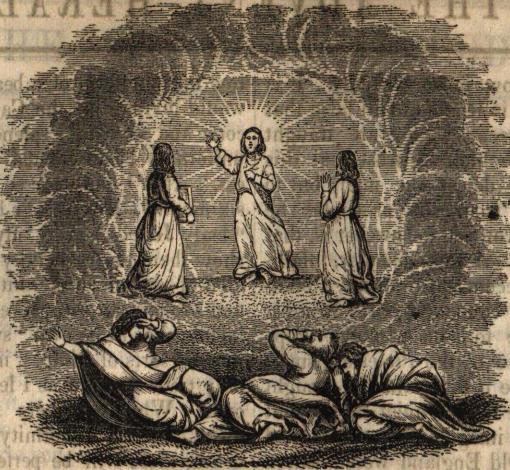
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ADVENT



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THE DAWN DESCRIBED.

BY MRS. A. S. MENTEATH.

Now unto the hill-tops get thee,
Whence the sunrise we descrie,—
Nightly thy watchtower set thee,
For His coming draweth nigh.—
Tell the nations of the glory
Through the blackness we discern—
Sound a trumpet with the story
Of the King who shall return!
Call to Judah in her blindness—
Bid benighted Israel hear—
Drop the word of truth and kindness,
On the nations' palsied ear!
Trim thy lamp—the night-hours cheering—
Wash thy robes from every stain—
Watch to hail the glad appearing
Of the Bridegroom and his train!

Cardinal Wiseman:

A Lecture Delivered at the Hanover Square Room, London, Nov. 7th.

BY REV. J. CUMMING, D. D.

(Concluded)

I have noticed that in Ireland criminals who have suffered the penalty of death for murders perpetrated by them in their country, have in their last moments stoutly denied their guilt. This is very frequent. Recollect to place this fact in juxtaposition with the authorized teaching of Cardinal Wiseman. A woman guilty of adultery is asked whether she is guilty, and if the sin sacramentally was taken away, she can answer: "No, I am innocent of this crime," because it was taken away by confession.—Ibid. 323.

I have heard that in the west end of London, as I suppose in the west end of other towns, certain masters who do not wish to receive certain visitors, instruct their servants to say, "Not at home." Let me just say, that such is one of the domestic pioneers of Cardinal Wiseman. It is early initiation in Popish habits. If you teach Popery to your domestics, do not be surprised that Cardinal Wiseman comes to teach it to your parishioners in Westminster.

"It is asked, 5.—Whether a servant, by the order of his master, can deny that he [the master] is at home. Card. diss. 19. n. 75. admits that he can feign his master's foot on the step, and answer, *He is not here*, because it is not mental restriction; but to this I do not assent, if the other can by no means understand that. Rather I would concede that he can say, *He is not here*, that is to say, *not in this door or window*, or, (as Tourn. Mor. tom. 1. pag. 689.) *He is not here so as that he may be seen*. Also Carden says that he can answer that he has departed from the house, by understanding a departure which took place in some time past, for we are not bound, he says, with Lessius, as above, to answer to the mind of him that interrogates, if there is a just cause."—Ibid. 525.

Let me now allude to the subject of oaths, which are the *vincula* of our social system; which may be reformed, which may, as some say (although I doubt it), be done away with, but which, if perverted, contaminated, and vitiated, must lead to interminable and incalculable mischief.

"It is certain that if you transgress only some small part of what you have sworn, it is not a grievous sin: for example, if you have sworn that you would not drink wine, you did not sin mortally in drinking a very little. Sanch. t. 1. lib. 4. c. 32. n. 21. because then the smallness of the matter excuses; and thus they are excused who swear to observe the statutes of some chapter, college, university, &c., if afterwards they violate the statutes in some small way. And

we say the same concerning sworn public registrars and other ministers of justice; as also concerning him who, from the sum which he swore that he would give to another, should subtract only a little.—Navar. Sancr. Sanch. Vide Laym. Bon. p. 13.

"Probably you are obliged, by a promissory oath, although it may be extorted from you by injury and fear, as if, forgetting to use equivocation, you promised to robbers to give booty, or usury to usurers."

"Nevertheless, make an exception if you have sworn to Titias to marry her; for in that case you can forsake her, and enter a religious order: because the oath regards the nature of the act to which it pertains; but in the promise of matrimony there is this tacit condition, *unless I enter a religious order.*"—See Laym. c. 6. Bon. d. 4. q. 1. p. 3.—Ibid. p. 337.

So that any gentleman who has made a vow to marry a lady, has only to turn monk to escape all the responsibility of that vow. If he goes into a convent, he has a "dispensation," according to theology of Alphonsus Liguori, for his dishonesty and lying. Speaking of oaths, it is again said:—

"Such oaths truly do not need relaxation, since they are of themselves null and void, in accordance with what is said in n. 177. v. Alter. However, let them be ever so valid, they can be relaxed by the Church. Salm. ibid. n. 6. cum Sancr. Pal. et Guitier. But in the name of the Church are included not only the Pope, but also bishops, chapters, the episcopal seat being vacant, and others having episcopal jurisdiction, as Salm. n. 7. and 8., and also confessors."

"The Pontiff can render null and void all oaths respecting benefices and ecclesiastical offices."

In reference the fourth Commandment, Liguori states, or rather Cardinal Wiseman by his mouth:—

"But a great objection stands in the way, viz., the command of the Sabbath was certainly natural and moral, for on that account it was numbered amongst the precepts of the Decalogue; therefore the Lord's day, which was substituted for the Sabbath, is also either of natural or divine right. It is answered, that although it be of divine and natural right, some determinate time should be allotted for the worship of God; however, the determination of that worship, and of the days in which it was to be offered up, have been left to the arrangement of the Church, so that the Pope can decree that the observance of the Lord's day should continue only for a few hours, and that certain servile works would be lawful, as Salm. dict. n. 38." He says, again:

"Hence, if a son thinks that he is called to a religious or clerical state, and supposes that his parents would unjustly impede him, he conducts the business more advisedly, by concealing it from them, and by following the divine will."

"From all these authorities we conclude that not only do children not sin, who enter a religious state without consulting their parents; but, generally speaking, they err very much, on account of the danger to which they expose themselves of being averted from it, if they consult with them concerning their own call. And this, verily, is confirmed by the example of so many saints, whose departure, the parents being unconscious or unwilling, God approved and blessed even by miracles; and the learned P. Elbel, de Praecept. n. 538, thinks the same thing, saying: 'If a son thinks that he is called to the religious state, and considers that the parents would bear it grievously, and that they would be opposed to it from a carnal affection and groundless motives, he is not bound to consult them, because he conducts the matter more advisedly in concealing it from them.'

Then, on the subject of theft, the following sentiments are taught:—

"If any one on an occasion should steal only a moderate sum either from one or more, not intending to acquire any notable sum, neither to injure his neighbor to a great extent, by several thefts, he does not sin grievously, nor do

these, taken together, constitute a mortal sin; however, after it may have amounted to a notable sum by detaining it, he can commit mortal sin, but even this mortal sin may be avoided, if either then he be unable to restore, or have the intention of making restitution immediately of those things which he then received."

"Query II. 'If small thefts which together amount to a large sum, be made from various known masters, whether a thief be bound under great blame to make restitution to them, or whether he may satisfy by distributing them to paupers? On the one hand it appears that a restitution should be made to the original possessors, unless the danger of losing fame, or very grievous loss, or inconvenience excuse."

"Whence it appears that a thief may have rendered sufficient satisfaction to his own weighty obligation from the presumed consent of the republic, if he make restitution to paupers, or pious places which are the more needy parts of the republic."

Speaking of the examination of parties suspected or accused of crimes (I am now showing what would be the courts of justice which our new Pontifical governor will set up in Westminster), he says:—

"Finally, if the accused confess his crime, the sentence is to be given: if not, he is to be led to conviction or to the torture."

"Because torture is a help to proof, when arguments and signs are very efficacious, that thus a full proof may be elicited."

"But all are bound to denounce for the same reason as above, because heresy is so noxious a pest that it may require a severe remedy, and very easily it may tend to the common loss."

These are but meagre extracts from a work, which contains instructions in one volume so revolting, that their infamy is their only protection.

Are not these doctrines which I have quoted subversive of all social confidence—of all domestic happiness—of all national peace? Yet these are the elements of the teaching of Liguori, and by fair construction of Cardinal Wiseman.

I will now give you some specimens of the worship taught by this saint, and recommended by Cardinal Wiseman. You have had the moral doctrines that are to regulate our social intercourse; here is the sort of worship Cardinal Wiseman intends, I presume, to set up in the new Cathedral of Westminster; it is taken from a document approved by four Pontiffs, applauded by Cardinal Wiseman, circulated among Roman Catholics, and well known to every member of that Church.—"the Glories of Mary," by the same St. Liguori, from which I will give you the following extracts:—

"From the moment that Mary consented to become the Mother of God," says Saint Bernardine of Sienna, 'why should not the Mother enjoy conjointly with the Son the honors of royalty?' Mary is then Queen of the Universe, since Jesus is its King; thus, as Saint Bernardine again observes, 'As many creatures as obey God, so many obey the glorious Virgin, everything in heaven and on earth which is subject to God is also under the empire of his most holy Mother.'

"Reign, O Mary," says the Abbot of Gueric, 'dispose at pleasure of the goods of your Son, power and dominion belong to the Mother and spouse of the King of kings.'

"She is queen of mercy alone; she is a sovereign, not to punish sinners, but to pardon and forgive them. Writing on those words of the Psalmist, 'I have learned two things, power belongs to God, and mercy to the Lord,' Gerson observes, that as the kingdom of God consists in mercy and justice, the Lord has, as it were, divided it, reserving to himself the dominion of justice, and yielding to his Mother that of mercy.

Saint Bernard, asking the question, why the church calls Mary Queen of Mercy? answers it himself by saying, it is because she opens at pleasure the abyss of the divine mercy, so that no sinner, however enormous his crimes may be, can perish if he is protected by Mary.

"Let us go then, Christians, let us go to this most gracious Queen, and crowd around her throne, without being deterred by our crimes and abominations. Let us be convinced that if Mary has been crowned Queen of mercy, it is in order that the greatest sinners may be saved by her intercession, and form her crown in heaven.

"If to evince the love of God the Father for men, it is said, that he delivered up his own Son for them, may we not use the same terms to express the love of Mary? 'Yes,' says St. Bonaventure, 'Mary has so loved us, that she has given us her only Son:' she gave him to us,' says F. Nieremberg, 'when, in virtue of her jurisdiction over him as mother, she permitted him to deliver himself up to the Jews; she gave him for us when she silently listened to his accusers without saying a word in his defence, though there was every reason to believe that the advocacy of a mother so wise and prudent would have made a strong impression, at least on Pilate, who was already conscious of the innocence of Jesus; in fine, she has given us this well-beloved Son a thousand times during the three hours she spent at the foot of the cross. S. S. Anselm and Antoninus even assert, that to accomplish the will of the eternal Father, she would, despite of natural tenderness, have immolated him with her own hands.'

"Finally, if the accused confess his crime, the sentence is to be given: if not, he is to be led to conviction or to the torture."

"Because torture is a help to proof, when arguments and signs are very efficacious, that thus a full proof may be elicited."

"St. Bernardine of Sienna asserts, that if God has not destroyed man after his sin, it was in consideration of the blessed Virgin, and out of the singular love he bore her; he even doubts not, that all the mercies granted to sinners in the old law have been given in consideration of Mary.

"The glorious St. Bonaventure, to animate

our confidence in Mary, represents to us a rag-

ing sea, in which sinners already fallen from

the vessel of divine grace, are tossed about by

the billows of temptation, torn by the gnawings

of remorse, and horrified by the terrors of divine

justice, without light or guide, are ready to be

swallowed up in the gulf of despair; but just

then, the Lord shows them Mary, the star of

the sea, and seem to say to them, Sinners! un-

fortunate sinners! despair not, fix your eyes on

this brilliant luminary, its lustre will save you

from the tempest, and conduct you to the port

of salvation.

"Mary presents herself between God and his

offending creatures: 'and no person is so fit,'

says Bonaventure, 'to avert the sword of divine

wrath and indignation.' Richard, of St. Law-

rence, also observes on this subject, that in the

old law, God often complained that there was

none to interpose between him and sinners, but

since Mary, the mediatrix of peace has appeared

on earth, she restrains his arm, and averts his

wrath."

Then I find the following prayer addressed

to the Virgin Mary:

"O purest of Virgins! I venerate your most

holy heart, which is the delight of the Lord,

the sanctuary of purity and humility, the abode

of divine love. My heart, which I present to

you, is of clay; sin has therein made most

dreadful wounds: Mother of mercy, cure it,

sanctify it, refuse not your pity to him for whom

Jesus has not refused his blood."

"O Mary, our faithful mediatrix! Virgin

full of grace! Ladder of Jacob! Gate of heaven!

Treasury of divine grace! May all Christians

honor you with all their hearts; to use the

beautiful expression of St. Bernard, and clinging

to you with the utmost fidelity. Let us implore

ders; one red, at the summit of which was Jesus Christ; and the other, white; at the top of which presided his blessed mother. He observed, that many who endeavored to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but a voice having told them to make trial of the white ladder, they soon gained the top: the blessed Virgin having held forth her hands to help them."

"Wherefore all you who will have life eternal, serve and honor Mary; for she is, as it were, the bridge of salvation, which God has prepared for us, in order to pass securely over the troubled waters of this life."

I ask you, if such sentiments, authorized by Cardinal Wiseman, do not substantially teach that it is easier to get to heaven by the Virgin Mary, than by the Lord Jesus Christ. I do not say that he, in his theory, supersedes Christ, but I do hold, that practically in the worship he authorizes he does so. We Protestants need not the Virgin, or any of the saints of heaven to assist us; if they were to proffer their services, we could answer, and answer emphatically, that we can well do without them.

It is recorded of Alexander the Great, the Macedonian conqueror, that he one day visited Diogenes, the Cynic philosopher, who was basking in his tub in the sunshine. It is stated that Alexander was so impressed with the moderation and simplicity of the Cynic, that he said to him, "Tell me what I can give to you. Anything you want to the third of my kingdom, shall be at your service." What was the answer of the philosopher? "Please your majesty, stand aside from between me and the sunbeams. That is the only favor I have to ask." So I would say, if the Virgin Mary, or the most illustrious saint in glory, were to come down in all the splendor of the beatific vision, and ask, "What is the greatest favor I can do for you?" my answer would be, "Stand aside, that I may bask in the beams of that Sun of righteousness, who has risen with healing under his wings, and who alone can save those who come to him."

There are frequently quoted in the writings of Liguori, and in the opening part of his life recommended by Cardinal Wiseman, the sayings of St. Bonaventure, a saint, a cardinal, and doctor. I have by me, what I purchased about ten years ago, the Psalter of Bonaventure, a very scarce one, written in the black letter. It is extremely valuable, and supposed to be some three hundred years old. In this document, of which Cardinal Wiseman approves, Bonaventure has expunged from every psalm the name of Lord, God, and substituted for it the name of Mary, or Virgin Mary, or Lady. Thus we have, "Come unto Mary, all ye that are heavy laden and she will give you rest." In the 95th Psalm, which is used in the English Liturgy every morning, it is written, "O come, let us sing unto our Lady, let us heartily rejoice in the Virgin, who brings us salvation. Let us come before her presence with thanksgiving, and let us be glad in her with Psalms." In another Psalm we have, "Let Mary arise, and let her enemies be scattered." Again this Bonaventure, for whom there is a collect in Cardinal Wiseman's Missal, and whose writings the Cardinal recommends to us, has taken the magnificent *Te Deum*,—which is not the monopoly of the Church of England, for it was composed before that Church was established, but the privilege and the possession of all, for it is more ancient than us all,—he has taken that beautiful anthem, and has thus translated it: "We praise thee, O Mary! we acknowledge thee to be the Virgin. All the earth doth worship thee, spouse of the Eternal. To thee angels and archangels cry, Holy, Holy, Holy, art thou, Mary, mother of God," and so on to the end. Remember Cardinal Wiseman says this is a teacher whose lessons you ought to study. And as if this were not enough, Saint Bonaventure has taken the Litany and altered it in the following manner, "Be merciful to us, spare us, good Lady, from the wrath of God." "In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, and from the torments of the damned, Deliver us, good Mary." Such is the Psalter of Saint Bonaventure. And to show that this Psalter is not an ancient and obsolete document, I quote not only Cardinal Wiseman's approval of its author, not only St. Alphonsus Liguori's frequent extracts from it, as from an authority, but I have myself ten editions of the Psalms of Bonaventure, of which I have given a specimen extracted from it; the first published in 1834 under the sanction of Gregory XVI., and the last published in 1844, only a short time before Gregory XVI. was taken to his account. In this Psalter, published in the Italian language, very cheap and plainly for popular use, the Psalms are as I have read them.

I have stated at the commencement of my remarks, that my object was not to attempt to give you sunshine, but to submit to you facts. I have now told you what Cardinal Wiseman holds, what he is bound to teach, and what he

is not ashamed to avow in his writings. It is not merely because his tenets are all false that I expose them, but because they are fraught with great social mischief. I trust that this will lead you not to detest the man, but to shrink with horror from the principles he teaches. My strong conviction however is, that the Pope has made a grievous blunder, infallible as he is, by his recent appointment, a blunder nevertheless he cannot repair. It must cleave to him and he to it inseparably. Pope Pius IX. felt the pulse of the Protestantism of England, and because it was calm he thought it was weak, because it was quiet he thought it was indifferent; he imagined or was informed it was so cold that Old England would bear a Cardinal. He will find in six weeks that England will not bear a monk; and if I may judge from the manly spirit exhibited in the Prime Minister's letter, and from the mettle of the people, she will not long bear even a Puseyite. I solemnly believe that this appearance of a cardinal in our capital has been like the appearance of the French flotilla off Boulogne in former days—the one aroused, it could not increase, the loyalty of England, the other has stirred its latent Protestantism to its very depths. It is plain enough that another result of the Cardinal's presence will be the utter rout of Puseyism and Puseyites in all their shades.

We have now the *real* thing in the midst of us, and the *sham* thing will not be able to hold up its head beside it. If the comparative merits of the two Churches are to be tested by splendor of ritual, by gorgeousness of robes, by sensuous grandeur of service, the Church of Rome, which has only an exterior and material glory, will beat us. Saint Barnabas in the West will grow pale and be utterly swallowed up amid the splendors of Saint George's Cathedral in the Borough. It is well. The comedy of Oxford is passing into the tragedy of Westminster. If we are to have Popery at all, let us have Italian Popery under the Italian flag, not Italian Popery under the flag of Old England. This importation, I solemnly believe, will do much to unite us all. We needed it. I can speak for my own beloved Church—the Church of Scotland. She has moved in sympathy with that Church, Admiral Harcourt, of one of whose noblest prelates you are a son. I tell the Churchmen in this room, they cannot afford to do without the sound evangelical Dissenters in England, and I tell the Dissenters in this room (and I rejoice that Mr. Binny has told them thoroughly so), that they cannot afford to do without the sound and evangelical section of the Church. You may depend upon it, that a crisis is coming that will demand the combined faithfulness and efforts of all. Cardinal Wiseman claims Dissenters and Churchmen both as his "subjects." It is time for both to look about them.

I may just add, as I pass along, the very remarkable fact, that the Pope has parcelled out England, but strange to say, he has not yet meddled with Scotland. Whether it was that the Pope thought that it was too hot for the Cardinal I do not know. I suspect, John Knox did more good there than you give him credit for; and the time may come when a John Knox will be wanted in England, to lift up his voice like a trumpet, not against beautiful churches, which he never assailed, but against Popish interference and superstition, which he warred with to the death. God gives martyrs just when martyrs are required. I expect every day, however, to hear of an irruption of Rome into Scotland also.

I believe that all sections of the Protestant Church differ only in ceremonial details, and agree in all that is vital, permanent, and precious. All our churches are but trees, the planting of the Lord. Each grows best in its own native soil; but their branches wave in the same unsectarian air, their fruit ripens in the same catholic sun, and their roots blend with each other in the soil beneath, invisible but not unknown to us, and all cohere with the roots of the tree of life, which is in the midst of the paradise of God. Let us, then, be brethren in arms, rivals only in renown; forget not that part of the Bishop of London's letter to the Westminster clergy, where the Bishop states with great force and great truth, that the Pope is not the centre of unity, but the Lord Jesus Christ. I accept the Bishop's definition of unity. In the Church of Rome they will forgive you all differences, if you will cleave to the chair of St. Peter, and look to the Pope. In the Protestant Church we must learn to forgive all minor differences, on condition that all behold "the Lamb of God that taketh away the sins of the world."

You may depend upon it, and I speak to all parties, uniformity is not God's will, but unity truly and eternally is. Uniformity a tailor can produce by cutting all our coats alike, but unity the living God alone can produce, by changing all our hearts alike. So it is in nature. If I were to take Cardinal Wiseman's plan of making Westminster at one with Rome, I would go out some fine autumn to a forest, and take an axe with which I would chop every

tree into the form of a beautiful cone. Then I would invite, like the Cardinal, all heretics to come and see what a splendid specimen of sylvan uniformity I had created in this disorderly forest. After I had done so, and retired for some six months, I would go back in the season of "leafy June," taking my friends with me to show them the perpetuity of my splendid specimen of sylvan uniformity; but to my horror and to their surprise, every tree has shot forth its branches at its own "sweet will," and bursts into all sorts of shapes, in all directions. The only trees that are as I left them are the dead ones. Wherever there is life there will be unity, but no uniformity; wherever there is death, there will be perfect uniformity, but no unity. Let us then melt our common quarrels and disputes in the coming crisis; let us, preferring each our own ecclesiastical communion, all co-operate heartily in protesting against the daring intrusion of Rome, and in holding fast Protestantism and vital Christianity. I believe this invasion will do much good in furthering this; it will coerce into one those that would scarcely be conciliated; it will reveal points of unsuspected contact—and render audible too long latent harmonies. I protest as a loyal subject against the presence of this chartered representative of the Pope—a foreign ruler, neither our monarch, nor the Queen's subject,—against this apportionment of England as of a colony of the Pope of Rome,—against this assumption of prerogatives that belong to our Queen; against this resumption of a jurisdiction long ago forfeited by the crimes of the Papacy, and repudiated by the constitution of our country; and I say it becomes every Protestant in England to feel and shout, "Down with the tiara, and up with the crown, and if possible, higher still."

I deprecate, as the Prime Minister has said, the sentiments and example of those gentlemen who, like Mr. Denison, whose letter has appeared in the "Times," entertain a far intenser horror of what is so healthy in these days, state control, but feel so indifferent to the presence of a Cardinal who carries in his bosom the principles of Liguori or Bonaventure, and in his pocket, perhaps, other ammunition of a still more combustible kind. If it is to be the mere interpretation of a document (I do not speak of defining doctrine), I would prefer the Privy Council to any General Council that has sat for the last thousand years; and if we are to be under, as we must be, a governor, let us have, in preference to the impudent intruder Pius IX., or any of the infant Holinesses he is training in England, the sway of our most gracious, our most Protestant Queen.

I protest, too, let me say,—and it comes with more propriety from me,—against the atrocious assumption of the Pope in ignoring the Church of England. He assumes that England is a heathen country, that we have had no religion for the last three hundred years; and so doctrined are his subjects, that "The Catholic Standard," a Romish weekly newspaper in London, speaks of the "Protestant Bishop of London, and the Protestant clergy," and of "his grace the Archbishop and the clergy of Westminster;" contrasting most favorably in another article, "the Heresiarch of Canterbury," with his "Eminence the Cardinal Archbishop of Westminster." I say all this is ignoring the Church of England. But if there be a Church under heaven—and I say it, having nothing to fear and nothing to expect from it—if there be Church under heaven signalized by the possession of splendid Protestant scholarship, and from whose mines we must all dig and draw up enriching ore, it is the Protestant Church of this country. It has, I believe, more faithful ministers, if unfortunately many unfaithful, by its altars in 1850, than I believe it had in any previous period. The ignoring such a Church is the ignorance of the first Church in Christendom, and so the ignorance of us all; and the indignation we feel, as the Prime Minister has said, should exceed far any alarm that we have upon the subject.

But my weightiest protest is not that the Pope has ignored the Church of England, but that Rome ignores the Church of Christ. My most solemn reason of protest is not that he has insulted by his usurpation our most gracious Queen, but that the Church of which the Pope is head, has dishonored the Lord Jesus Christ. My main charge against him and his cardinals and priests, while I do not forget his usurpation of English rights, is that they inculcate doctrines which must defile the purity of our firesides, disturb the whole texture of social life, and shed a tarnish on the glory of Him whose glory it is our first duty to seek, and ought to be our last effort to defend. I hope this daring, this insulting attempt, will create, kindle, and deepen still more throughout England, a flame of sacred and enthusiastic antipathy to the principles of Rome. I say enthusiasm,—I don't mean fanaticism. Fanaticism is error inspired by hate, enthusiasm is truth inspired by love; fanaticism would build an inquisition, enthusiasm built, under God, the Church of the Apostles; fanaticism is like the rocket, which de-

sended yesterday, and died leaving the darkness denser, enthusiasm is like those subterranean fires in southern lands, to be detected, not by their volcanic explosions, but by the fertile soil and the golden harvests that appear above them. Let us have such enthusiasm. By God's grace we will fan and feed it. Depend upon it, Admiral Harcourt, the time is come when every man must take his place—every one is now coming under his true polarity.—All society is splitting in two great sections: those that are with Christ, and those that are with Antichrist. By and by there will be but two churches, the one the Apostacy—the other Christ's. You must learn, as I have told you, to forget the minor things in which we differ, and to recollect the mightier things in which we agree; we must recollect our differences are small even when magnified, and that our points of coincidence are many and precious.—Liberality, not latitudinarianism, becomes us all, and is the demand of the day; and if the worst come to the worst, let there be reproach to our name, confiscation to our goods, martyrdom to our ministers, but let there be loyalty to our Queen, and faithfulness to our God.

The Love of the First Christians.

On no part of the Christian character does the New Testament so frequently and strenuously insist as on love—on none does it pass so many and deserved encomiums. Whatever else a man might have, if deficient in love he was regarded as defective in the primary and essential element of evangelical godliness.—They understand that "love is the fulfilling of the law."

The early Christians had great love to the Saviour. They remembered the thrice-repeated and searching interrogation proposed under the most impressive circumstances, on the shore of Tiberias, "Simon, son of Jonas, lovest thou me?" It burned deep in their souls the conviction that love to him must be the fundamental element of their character, the mainspring of all their actions. Hence we find them uniformly and studiously cultivating this affection, that so they may never be lacking in the impulsive power appropriate to their calling—that so they may ever with sincerity appeal to the Searcher of hearts, "Lord, thou knowest all things, thou knowest that I love thee."

When Dr. Doddridge entered the dungeon of a prisoner, with a reprieve which he had obtained for him, the poor man fell down at his feet and exclaimed—"I will be yours! Wherever you go, I am yours! Sir, every drop of my blood thanks you, for you have had mercy upon every drop of it!" Similar were the feelings of the first Christians towards their redeeming Lord. Similar their protestations of gratitude, and allegiance. "My beloved is mine, and I am his." The love of Christ—both his love to them, and their love to him—the latter being only a reduplication of the former—constrained them to live not unto themselves, but unto Him who died for them and rose again. To please him was their primary object. To please him they cultivated personal holiness.—To please him they labored for the conversion of souls. To please him they urged their missionary inroads into remote regions, encountered the most appalling dangers, endured the severest hardships, and faced death in its fiercest forms.

They had great love for one another. Brotherly love is seldom seen in our day just as it existed among the early Christians. With them it was a test of discipleship, an elementary principle, devoid of which, a man could not obtain even the name of Christian. Without this, they did not pretend to consider themselves as the children of God. "We know," said they, "that we have passed from death unto life, because we love the brethren." The absence of brotherly love was one of the criteria by which Antichrist was to be known. Its presence was to furnish indisputable proof of the Divine mission of their Master, and of their attachment to his cause.

Jesus prayed that his disciples might all be one, to the end that the world might believe that the Father had sent him.—And to them he declared, "By this shall all men know that ye are my disciples, if ye love one another." And the world, as they beheld the chain of fraternal affection running through all their hearts, uniting them firmly to each other, and connecting the whole inseparably with the throne of love, felt and confessed the force of the demonstration. Their brotherly love—which was really a divine instinct, an essential property of their new nature, and therefore spontaneous and unmodified by external circumstances—stood forth in strong contrast with the selfishness of the world around them, like the verdure of paradise set in the desert, and draw forth from their bitterest enemies involuntary expressions of wonder. An unbelieving historian, attempting to account for their astonishing success in propagating their religion, alleges as one of the most powerful causes, their affectionate union. Then there was but one

denomination of Christians. "One Lord, one faith, one baptism." Consequently, there was no clashing creeds, no sectarian bickerings, no rival interests, no party plottings and counter-plottings, no wasteful expenditure of time, and feeling, and moral energy, in attempts to maintain and fortify party positions. "By one Spirit" they were "all baptized into one body," and they regarded themselves, and were regarded by all around them, as members of one harmonious and devoted brotherhood. Christ was the centre of attraction, around which they rallied and united, and, like the radii of a circle, the nearer they drew to the centre, the nearer they were to each other. Assimilated by the grace of God, and fused and welded by the fires of persecution, their affinity and cohesion rendered them the admiration of the world that hated them, and gave them a moral power which the modern Church does not possess, and never will possess, until brotherly love shall resume its ancient influence, and become, as it then was, a "bond of perfectness"—until "the multitude of them that believe" shall be "of one heart and one way," keeping "the unity of the Spirit in the bond of peace." O when will "the whole family" of Christ become one, and with "hearts knit together in love," discontinue their petty controversies among themselves, and following their one Leader, converge and direct their whole energies towards the one point—the salvation of the human soul?

We may speculate as we please about the incidental advantages of our division into sects or denominations, comparing them poetically to the prismatic hues of the rainbow, and from the pulpit and the platform shouting in ecstasy, "*E Pluribus Unum!*" But the practical man will tell us that if we would dissolve the intractable substances of earth, we must have the colorless ray of virgin light.

Baron Stow.

On Proving God.

But are we in a situation in which we may be called upon to prove Him? When Israel were called to this duty, they were under very embarrassing circumstances; and the reason was, they disobeyed God, and the curse came upon them. Now, when called to bring in their tithes, they felt that they had nothing to give, without distressing their families. Under these circumstances, they were called upon to prove God—to bring in all their tithes.

But many now are embarrassed—"hard getting along"—and when the call for help comes up from our Theological Schools, Home and Foreign Missions, we have not the means of doing what we desire. But help must come, or the most melancholy disasters will follow. Missionaries must be called home; the press must cease issuing the word of life; meeting-houses must not be built, and ministers must be dismissed, or go without pay, till the times are more favorable, or till our wealth increases. It will not answer to neglect the body; if anything is laid aside, or dispensed with, it must be the cause of Christ—the soul.

From the very nature of our position, then, we are called upon to prove God. But how shall we prove him? We must bring in *all* the tithes. Israel were to bring in the tenth of all, the first of all, and the best of all. We may prove him by believing him, taking him at his word, trusting in him. The great difficulty with us, after all, is want of faith, or unbelief. Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added." Do you believe this? He says, "Cast thy bread upon the waters, for thou shalt find it after many days." Do you say, practically, that you believe this? He says that we may withhold more than is meet, but if we do, it will tend to poverty, make us poor, embarrass us. This was one thing that brought Israel into the straits. Do you believe this? Do not fears often arise in your minds as to the result, if you attend first to Zion—to the interests of his kingdom? Do you not fear that the "all things" will not be added? Do you not fear to cast your bread upon the waters? Are you willing to lay yourself out for usefulness, and trust God as to the result? You can buy farms and merchandise, build houses and barns, buy horses and cattle. Can you not venture as much for God as for yourself? But just stop a moment, friend; you seem to be much engaged; are you not afraid of distressing your family? "O no, I hope not; I guess I shall get along, if I have my health!" But pray, my brother, who gives you health? Are you less willing to do for God, who gives you health and all things, than for yourself? Can you neglect him, neglect his commands, his cause, and yet hope for continual favors from him? Do you not perceive now that you are unwilling to trust him? But if you would prove him, you must take him at his word. This was what Israel must do before they could be freed from their embarrassment. It is what you must do.

Would you prove God? Then do his will. "But you would not have us bring a state of greater embarrassment upon ourselves?" By

no means; I am trying to help you free yourselves from your embarrassment. Said a deacon in an Eastern church, "The last fifty dollars I gave to H—, for theological education, I said. There, if you cannot get along now, that is the last I will give; and," said he, "I have been running behind in property ever since;—every move I make is a bad one." Reader, obey God, and bring in your part into the storehouse. "But you would not have us sacrifice our property, distress our families, or wrong our creditors?" No, sir, it is not for the writer to say what you must do; only, don't rob God, as Israel did, lest he curse you, as he did them. But consider whose you are, who can give and withhold, who can bless and curse all you have. Is it faith when you can see the object? Is it trust when you rejoice in a full house, and barn, and in a full purse? I am afraid there has been but little proving God among us.—Who can say, from an honest heart, they have proved him? Reader, do you want a blessing? Does your church want a meeting-house?—a minister? Do you want the various causes of benevolence to prosper? Do you want a revival? Do you want the blessing of God upon the labor of your hands? Do you want peace on a dying bed? Then bring in all your tithes, and see if God will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to contain it.

Michigan Christian Herald.

Science and Revelation.

It has been attempted at various times to array Science against Revelation, and thus overthrow it. Much was anticipated from the discoveries of Geology in this direction, till at last it was thought every shovel full of earth would be a confutation of the Bible. It has resulted, that the deeper Geology has sunk its shafts, and the clearer the light its lamp has shed upon the dark recesses of the earth, the more indubitable has been the entire harmony between the science and Divine Revelation. Geology, like the dumb pyramids and ruins of Egypt, has at length spoken, and as the mysterious characters graven upon the gigantic pillars are found to be a witness for the Bible, so the same attestation is now seen to be written on every successive formation of the globe. Infidelity has ceased to call Geology into court;—it fears its testimony.

Astronomy has been appealed to for the same object; and thus it was hoped heaven and earth would alike cry out against the Bible. The ancient Astronomy was called into requisition, which carried the history of the world back innumerable ages, and made the Mosaic account of the Creation a pitiable fiction and falsehood; the result, however, is the same as in Geology; as in the latter a testimony for Revelation is inscribed on every stratum in the dungeons of the earth, so in the former it is written in burning characters upon the sky. The telescope, as it becomes more perfect and powerful, every time it is pointed to the skies, brings back the message that the Bible is true. So will it be with the Sciences, however far they may be pushed. Nothing is to be feared from the most adventurous inquiries, or the most astounding disclosures. The word and the works of God will be found in perfect harmony, throwing their light upon each other, and sustaining each other.

These remarks are suggested by a recent lecture of Prof. Mitchell, of Cincinnati, being one of a series delivered in the city of New York. In the extent and accuracy of his knowledge in this department, he stands in the front rank of modern astronomers, in the new world and the old; and his opinions, therefore, are entitled to the highest respect.

The Hindoos tell us that three ages of the earth have already passed away, each of which was of the comfortable period of one million seven hundred and twenty thousand years! We have now entered upon the fourth age of the world. The Babylonians and Egyptians claim a period of 30,000 years of antiquity for their early history. The question is, whether this is truth or fable, fact or imagination. There was a great diversity among the ancients in regard to the year. The Hindoos have a year like our own, and also a year of a month, a year of a day, and even a year of half a day. It was thus with other nations of antiquity, and it is only lately that astronomers have discovered this fact. Prof. Mitchell presumes the years of the Babylonians and Egyptians were merely lunar, and this calculation would give 2,245 years to 30,000, and carry their history back only to the flood. The Hindoo period of 1,720,000 years was probably the year of half a day, and this calculation would reduce the long period to only 2,365 years. The learned Professor had studied the Hindoo astronomy with great attention; but he could not travel back beyond 3,101 years before Christ. As to the eclipses said to have occurred previous to this period, it is found that no such events could have happened as asserted. So much for Hindoo astronomy and chronology.

Prof. Mitchell then proceeded to show from various astronomical calculations, that no records of events carry us back beyond the flood; that in all cases when we have reached about 5000 years back from our day, we come to a limit, and can proceed no farther. We cannot penetrate into what was anterior to the flood, except by the light of Revelation: nothing can be known of real fact before that era, except by the Bible. All the great dates ascertained by astronomy in the history of the early world, with a most striking coincidence, carry us about to that period, and there leave us. There is no evidence or probability that man has dwelt upon this earth more than 6000 years, for when we trace periods back, we cannot get more than 6000 or 7000 years back from 1850. We must, therefore, conclude that it was by the one family which survived the flood, that which is known of the antediluvian history of our race and world was handed down and perpetuated.

Congregational Journal.

uthority, has given his opinion, that it could not have been built more appropriately for its purpose. But it was reserved for Peter Janson, a Dutch merchant, of the seventeenth century, to adopt it for a model; nor can Noah have encountered severer missiles from the ridicule of antediluvian wags, than annoyed honest Peter while his ship was in building. But he had faith enough in the Hebrew record to build an ark in the precise proportions of that which had saved the patriarch's family; and it was found on trial most admirably adapted for bulky cargoes, as it had 30 or 40 per cent. more available tonnage than ships of the usual model, requiring the same number of mariners.

"The chief objections to its use were, that it had not, like its prototype, the monopoly of the sea, and that on ocean paths infested by buccaneers it could not be manoeuvred rapidly or adroitly enough to evade pursuit. But it is believed that Janson's experiment led to the general adoption for carriage of bulky freight, of what is commonly called 'the Dutch build,' of which our ships designed for the cotton trade, and often exceeding by twenty per cent. their ratable tonage, are fair specimens."

It is a striking fact, that the largest ocean steamships now plying on the Atlantic, bear precisely the same proportion in length and depth, as is recorded to have existed in Noah's Ark. The dimensions of the Atlantic steamers are—length, three hundred and twenty-two feet, breadth of beam, fifty feet, depth, thirty-one and a-half feet. The dimensions of the Ark were, length, three hundred cubits, breadth, fifty cubits, depth, thirty cubits. It will be seen, therefore, that the ark was nearly twice the size in depth, length, and breadth of these vessels, the cubit being twenty-two inches. Both had upper, lower, and middle stories.

After all the experiments of forty-two centuries which has elapsed since the Deluge, the ship builders have to return to the model afforded by Noah's Ark. "As for God his work is perfect."

Cist's Advertiser.

The Course of Comets.

The wonderful characteristics which mark the flight of comets through space, the suddenness with which they blaze forth, their exceeding velocity, and their terrific appearance, their eccentric motions, sweeping towards the sun, from all regions and in all directions, have rendered these bodies objects of terror in all ages of the world. While the planets pursue an undeviating course round the sun, in orbits nearly circular, and almost coincident with the plane of the earth's orbit, all revolving harmoniously in the same direction, the comets perform their revolutions with every possible eccentricity, confined to no particular plane, and moving in-differently, in accordance with, or opposed to, the general motion of the planets. They come up from below the plane of the ecliptic, or plunge downward towards the sun from above, sweep swiftly round this their great centre, and with incredible velocity wing their flight far into the fathomless regions of space, in some cases never again to re-appear to human vision.

In the early ages of the world, superstition regarded these wandering fiery worlds with awe, and looked upon them as omens of pestilence and war; and indeed, even in modern times, no eye can look upon the fiery train spread out for millions of miles athwart the sky, and watch the eccentric motions of these anomalous objects without a feeling of dread. The movements of the planets inspire confidence. They are ever visible, and true to their appointed times, while the comet, erratic in its course, bursts suddenly and unannounced upon the sight, and no science can predict in the outset its certain track—whether it will plunge into the sun, or dash against one of the planetary systems, or even come in collision with our own earth, is equally uncertain, until after a sufficient number of observations shall have been made to render the computation of the elements of its orbit possible.

Previous to the discovery of the law of universal gravitation, comets were looked upon as anomalous bodies, of whose motions it was quite impossible to take any account. By some philosophers they were regarded as meteors kindled into a blaze in the earth's atmosphere, and when once extinguished they were lost forever. Others looked upon them as permanent bodies, revolving in orbits far above the moon, and re-appearing at the end of long but certain intervals. When, however, it was discovered that under the influence of gravitation, any revolving worlds might describe either of the four curves, the circle, ellipse, parabola, or hyperbola, it at once became manifest that the eccentric movements of the comets might be perfectly represented by giving them orbits of the parabolic or hyperbolic form, the sun being located in the focus of the curve. According to this theory, the comet would become visible in its approach to its perihelion, or nearest distance from the sun—would here blaze with uncommon splendor, and in its recess to the remote parts of the

Proportions of Noah's Ark.

"The Voyage and Shipwreck of St. Paul," by James Smith, Esq., recently published in England, contains, besides a superior treatment of its regular subjects, an accumulation of materials of unprecedented copiousness and interest, as regards the construction and management of ancient ships. His work is made the basis of a dissertation valuable to the classical scholar. We transfer a passage in regard to the structure of Noah's Ark.

The history of navigation commenced with the launching of the ark on the waters of the Deluge; and it is not a little singular that the artistic merits of this extraordinary structure should have been unrecognized for four thousand years or more. To be sure, now and then a mathematician who revered the Bible, had said a patronizing word or two about the ark, as a thing that might possibly float without capsizing; and Bishop Wilkins, no mean au-

orbit, would gradually fade from the sight, relaxing its speed, and performing a vast portion of its vast curve far beyond the reach of human vision.

Prof. Mitchell.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, FEBRUARY 8, 1851.

THE FUTURE CONDITION OF MAN.

"The Peculiarity of Christ's Reign, and Man's Condition during the Millennium, and the Ages that are to follow." An article in the Jan. number of the "Literary & Theological Journal." By DAVID N. LORD.

(Concluded.)

As a variety of age and condition in the same family circle, adds to the interest of the several members in each other, it may be that a similar variety of age is essential to the happiness of the future state. We know not but this very condition has been secured for the future, by the visitation of death here to persons of all ages. We see one cut down with the bloom of youth fresh upon his cheeks. Another falls before the great destroyer far advanced in life,—like a shock of corn fully ripe. One gives a single look at the things of life, and sinks into its tiny grave. Another in the full strength of manhood bows to the summons. As the multitude of the dead is composed of every age, who can deny that in the resurrection each of the redeemed will come forth apparently in age as he died? Will not a part of the joy of the reunion consist in the fact, that the mother will again clasp to her heart the beloved child that she laid away to rest? Will not the child gladly recognize the tender parent whose eyes he closed in death? Will not ABRAHAM come up, as our venerable father ABRAHAM?—not decrepid and bowed down with infirmities, but in renewed vigor, yet none the less venerable. Will there not be a vast difference between him, and the resurrection body of the infant of a span long? Then may we not conclude that this diversity of condition has been secured for the future; and therefore that it will not require the continued multiplication of the race to effect it.

It is no more unreasonable that the race,—after having fulfilled the end for which a previous multiplication of man was necessary—should cease to possess that function, than it is that individuals here should. Beyond a certain age it ceases here. After that, affectionate hearts are none the less endeared than before. Let the race be perfected in like manner, with all its relations fixed and unchangeable, and there will be no want of objects of affection.—And though in one sense they will be a countless throng of celibates, yet they will not be *solitaries*.—Unitedly will they ascribe "Salvation and glory, and honor, and power unto the LORD our God." Not "useless and joyless" will be their existence. Higher duties will they be called to perform, than the mere leaving others behind to be called after their names. Here, that is but an incidental duty. There, the number of God's elect will have been consummated.

Mr. LORD next touches on the difference in the condition of the race after the millennium, from its condition during that period. He says:

"The great peculiarity that is to distinguish the condition of the race, after the close of the thousand years, is, we suppose, an entire exemption from the curse of mortality, sorrow, suffering, and the loss of spiritual blessings that were consequent on the fall, and restoration to a state essentially like that in which the posterity of Adam and Eve would have come into existence, had they persevered in allegiance, and secured the everlasting virtue and bliss of their offspring. That such a redemption is to be accomplished we have ample assurance. At the resurrection and judgment of the dead at the termination of the thousand years, death is to be abolished, and the curse in all its forms discontinued. Men, then, are not only not to suffer and die, they are not to be liable to suffering and death. The sentence to mortality is to be repealed, and its cause removed, and succeeded by a sentence to life, and its natural causes. And that is not universally to be their lot till after the millennium.—p. 466."

We subscribe to the above, with the exception of the last sentence. We believe the exemption from the curse, and the restoration is at the beginning of the millennium. That from thenceforth all forms of the curse will be unknown and men will not be liable to die during the one thousand years. Mr. LORD supposes that "the race in the natural body" are to consist of two classes, which he thus describes:

"The saints who are to be changed from mortal to immortal, and fully released from the curse of sin. That is the gift which they who are living at Christ's coming are to receive. They are not, as is generally supposed, to be transfigured to a glory like that of

the risen saints that are to be *αλλαγέσθαι*, changed—so that their *το θνητον*, mortal—*ενθυπόθαι αθανατίαν*, shall put on immortality, or deathlessness. They are still, however, to continue in the natural, in contradistinction from the spiritual body, as is apparent from the description given of their life. It is said of those who go victorious out of the great tribulation at Christ's coming, and enter into his kingdom, 'they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes,' which indicates that they are still to be in the natural body, as otherwise the promise would be inappropriate. It would be inapt and misleading to foreshow that beings would not suffer for certain forms of evil, of which they had by a change of nature become wholly unsusceptible; and would, on the other hand, be distinguished by certain enjoyments of which they had become by that change wholly incapable. The same delineation is given of their life after the descent of the New Jerusalem.—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away." They are to be *οι ανθρώποι, men*, with whom God is thus to dwell, and *οι λαοι, people*, and therefore mankind in the natural, not in the spiritual body; and the peculiarity of their life is to be, that they are not to die, nor weep, nor grieve, nor suffer corporeal pain of any kind; or any of the evils that are elements of the curse of transgression, such as desertion by God; but God is to dwell with them, and be their God, and enrich them with the safety and bliss of his accepted and assured children. Exempted from the penalty of sin in every form, and made immortal, their condition and life will undoubtedly be essentially the same as Adam's, Eve's, and their offspring's would have been, had they not transgressed.

"Others, however, and probably the great body of the race, especially at the beginning of the thousand years, are to be mortal, as is indicated by the announcement that the leaves of the tree of life in the New Jerusalem, are for the healing of the nations, which implies that they are to be susceptible of disease and death; and by the fact, that after the nations in the remote parts of the earth have revolted under the renewed influence of Satan, they are in vast numbers to be destroyed."—pp. 466-7.

From the above we conclude that he makes three classes to inhabit the earth. 1st, the risen saints; 2d, the changed living; and 3d, the unchanged living.—We know of but one class—the living saints undergoing a change equivalent to that of the resurrection. If the living saints only experience a change inferior to that, then it is a misfortune to be alive at CHRIST'S coming! Better, far better, to die, and then be raised. The apostle, in the 15th of Corinthians, does not intimate that there will be any difference in their future condition. If there is, then ENOCH and ELIJAH were not highly favored above MOSES and PAUL. Ascribing a natural body to the changed saints is evidently in direct contradiction to the teachings of the apostle. He makes but two bodies, the "natural," and the "spiritual." The one is "earthy," the other is "heavenly." The one he designates by the term "flesh and blood;" and this he expressly declares "*cannot inherit the kingdom of God.*" The kingdom of God is that which is established at the appearing of CHRIST, "who will judge the quick and the dead at his appearing and kingdom." When therefore PAUL asserts that flesh and blood cannot inherit the kingdom of God, what is that but asserting that the "natural body" cannot thus inherit?—that it cannot have a portion in the joys and employments of the redeemed subsequent to the resurrection! It is because flesh and blood cannot enter the kingdom of God, that PAUL shows us the mystery of the great change which will then take place. "We shall not all sleep," he says; "but we shall all be changed." Some would sleep and some would not; but in the change which should render these vile bodies fit for an inheritance in the kingdom of God all were to participate. If the living are changed to a less perfect condition than the raised saints, why is it not so stated? Why is there no intimation given that the two classes are affected differently by the change? This change is to be at the last trump, at the very time of the commencement of the kingdom, when the change is needed that fits its subjects for it. "The dead shall be raised *incorruptible*, and we shall be changed"—i. e. to incorruptible. Thus both are alike made incorruptible; for the apostle proceeds to give the reason of the change that those who sleep not will receive: it is because "this corruptible must put on incorruption, and this mortal must put on immortality." Both classes alike put on the same; how then can one have still retained the natural body—the body on which this change was needed to fit it for the kingdom, which otherwise it could not inherit. It is when this change is effected that it will be true, that "death is swallowed up in victory"—and that is to be when God shall destroy "the face of the covering cast over all people, and the vail that is spread over all nations," when he "will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth."—Isa. 25:7, 8.

In his first epistle to the Thessalonians, PAUL teaches nothing contradictory. His object there, is to show that the dead lose nothing by falling asleep, and that the living have no advantage over them in

any respect—do not anticipate them that are asleep. He places both on a level; for "the dead in CHRIST shall rise first"—not before the living are changed; for in (1 Cor. 15) PAUL taught that "we shall all be changed in a moment, in the twinkling of an eye"—but before the living are caught up to meet the Lord in the air, the dead in CHRIST must first rise. "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord"—no distinction being intimated respecting the two classes; but both alike are represented as subjects of the change, as having put on incorruption, as receiving the spiritual body.

The argument respecting the promise that they shall hunger no more, &c., is less forcible to our mind, than it appears to be to Mr. L. Those referred to in this connection are "a great multitude, which no man could number, of all nations, and kindred, and people, and tongues," seen by JOHN in vision, standing "before the throne and before the Lamb, clothed in white robes, and palms in their hands."—Rev. 7:9. This vast multitude cannot be limited to the changed living at the advent, but must include all the redeemed. It is of this countless multitude that one of the elders asked, saying: "What are these which are arrayed in white robes? and whence cometh they?"—v. 13. And the reply is, "These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—v. 14. It is not said that they come out of any particular tribulation, in distinction from any other one. Tribulation has been the portion of all the saints, in all ages; and we read that "we must through tribulation enter into the kingdom of God."—Acts 14:22. And the Saviour said: "In the world ye shall have tribulation."—John 16:33. Such tribulation was the portion of those who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment;" who "were stoned;" "were sawn asunder, were tempted, were slain with the sword;" who "wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented;" who "wandered in deserts, and in mountains, and in dens and caves of the earth." The souls under the altar of them who were slain for the word of God, and for the testimony which they held," (Rev. 6:9,) and they "that were beheaded for the witness of JESUS and for the word of God" (20:4,) also came out of great tribulation, and these were arrayed in like manner with the others; for when we read "that they should rest a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (6:11) we also read, "And white robes were given unto every one of them." Those therefore, "which came out of great tribulation," "which are arrayed in white robes," which "have washed their robes and made them white in the blood of the Lamb," must include the risen saints as well as the changed living. It must include all those who "serve him day and night in his temple," whom "he that sitteth on his throne shall dwell among; and the apostle assures us that all who are caught up together to meet the Lord in the air will be forever with the Lord. Consequently if the language implies that their natures are still susceptible to heat, hunger, &c., it will be as true of the risen saints as of the changed living; and therefore does not indicate a nature different in the two classes.

On the other hand we do not conceive that we may infer that any will possess natures susceptible to such influences. Here we suffer heat and cold, hunger and thirst. There we shall be relieved from those evils. We suffer them here because our natures are susceptible to them, and because those causes exist. As we are to be shielded from them then, we may as well argue that it is because our natures are changed, as because the cause has ceased. And we see not that it would more mislead to say we shall

thirst no more, when our natures have ceased to be susceptible to thirst, than it does to say that "on such the second death hath no power," when by becoming subjects of the first resurrection they are not "susceptible to suffering and death." In Rev. 21:4 the reason given why there is no more death, sorrow, or crying, is: "For the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." Is not this alleging the change in their nature, as the reason why they shall "hunger no more, neither thirst any more" &c.?

We do not, however, contend that the changed natures—the spiritual bodies of the saints,—will be incapable of the enjoyment of the blessings promised. Man did eat angels' food. The angels who communed with ABRAHAM, when he killed a kid and set before them, partook of his hospitalities; and we are to be equal to the angels. An evidence that the SAVIOUR was actually risen from the dead was found in his being seen by the disciples to eat of broiled fish and an honey-comb: and our vile bodies shall be changed into the likeness of the SAVIOUR's glorified body. Because therefore the Lamb "shall feed them, and shall lead them unto living fountains of waters,"

we are not necessarily to conclude that those who partake of those enjoyments are possessed of natures different from those of the risen saints.

The argument, that the great body of the race, especially at the beginning of the thousand years, are to be mortal, is to us equally inconclusive. The tree of life in the New Jerusalem must be the same, at least in kind, with that in Eden.—Gen. 3:24. Its presence is an evidence of the restitution. Being the same in kind, its leaves must serve an office similar to that designed for those of the former. As man was not susceptible to disease and death, till sin entered the world, those evils are not necessarily present in the New Jerusalem. We understand that symbol to teach that God has healed the nations—not that they are in process of being healed. And this conclusion we are forced to from other considerations.

1. This is in the renewed earth: the first heavens and first earth have entirely disappeared, and all things have been made new. May we suppose that God will perform that work in so imperfect a manner, unless we have something more than inference to establish it? The passing away of the former things is given as a reason why "there shall be no more death, neither sorrow nor crying." How then can they exist contrary to that express declaration? That text is parallel with Isaiah 25:8: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth." It is then no partial renovation.

2. The new earth in which the tree of life is reproduced, must be that which PETER brings to view after the heavens shall have passed away with a great noise, and the elements shall melt with fervent heat, when all these things shall have been dissolved, and we are to look, according to the promise, for a new heavens and a new earth; and one peculiarity of that is, that therein dwelleth righteous persons.—2 Pet. 3:10-13. How can men in this natural body pass that conflagration unconsumed? They must do so to be found in the new earth!!

3. The Bible teaches the destruction of all the wicked at, or in near connection with the advent: "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1:7-10. If vengeance in flaming fire is to be taken on all who know not God, and obey not the gospel, there can be none left but the righteous; and these are all changed at the resurrection of the dead, and caught up with them to the Saviour's presence. When the saints are summoned to the marriage supper of the Lamb, "the remnant were slain with the sword of him that sat upon the horse—not spared, but slain.—Rev. 19th. The parables of the SAVIOUR teach the same thing: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:40-43 "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—vs. 49, 50. How can these be reconciled with the continuance of probation after the advent?

The nations referred to are so clearly the raised nations of the wicked dead, that we shall occupy no space here in proving it. The dogs, sorcerers, &c., who are without, we consider it equally evident, are the finally impenitent—not on the earth, but in their appointed place; for probation is shown to have been ended by the declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:11.

Having noticed the principal arguments advanced by Mr. LORD, with our reasons for dissenting from them, we shall be happy to be shown wherein our reasoning is inconsistent. Truth alone is our object; and that view of the future which shall be most in harmony with the whole of Scripture we wish to see, embrace, and advocate.

O. A. BROWNSON ON THE "HIGHER LAW."

Protestants have contended that the adherents of the Papacy are subjects of a foreign power, and that their subjection to it interferes with their obligation as subjects of the United States. This the Catholics

have stoutly denied, asserting that only in spiritual matters do they owe allegiance to Rome. O. A. Brownson, however, in a late number of his Journal, in an article on the "higher law," boldly claims that the Papal Church has power to decide whether any given law shall be obeyed by her subjects. He sets out with this truth: "That there is a higher law than the Constitution. The law of God is supreme, and overrides all human enactments, and every human enactment incompatible with it is null and void from the beginning, and cannot be obeyed with a good conscience, for 'we must obey God rather than men.'" And he admits that "This is the grand principle held by the old martyrs, and therefore they chose martyrdom rather than obedience to the State, commanding them to act contrary to Divine law. But," he asks, "who is to decide whether a special civil enactment be or be not repugnant to the law of God?" He says:

"But who is to decide whether a special civil enactment be or be not repugnant to the law of God? Here is a grave and perplexing question for those who have no Divinely authorised interpreter of the Divine law. The Abolitionists and Free Soilers, adopting the Protestant principle of private judgment, claim the right to decide each for himself. But this places the individuals above the State, private judgment above the law, and is wholly incompatible with the simplest conception of civil government. No civil government can exist, none is conceivable even, where every individual is free to disobey its orders whenever they do not happen to square with his private convictions of what is the law of God."

The principle of private judgment, adopted by Protestants in religious matters, it is well known, has destroyed for them the Church as an authoritative body, and put an end to everything like ecclesiastical authority; transferred to civil matters, it would equally put an end to the State, and abolish all civil authority, and establish the reign of anarchy by license."

Who then shall decide when the law shall be obeyed? Shall the State? This cannot be; for that would place the State above the higher law.—And then, as Mr. BROWNSON rightly argues, "are you bound to absolute obedience to any and every law the State may enact; you make the State supreme, absolute, and deny your own principle of a higher law than civil law. You have then no appeal from the State, and no relief for conscience, which is absolute civil despotism."

This he considers places his "uncatholic countrymen" in a "sad dilemma." But how does he extricate his "Catholic" countrymen? Why he says:

"We have an infallible Church to tell us when there is conflict between the human law and the Divine, to save us from the necessity, in order to get rid of individualism, of asserting despotism, that is, the supremacy of the State, the grave of all freedom. We are never to appeal to the principle of despotism nor to the principle of anarchy. We have always a public authority, which, as it is errable, can never be oppressive, to guide and direct us; and if we resist the civil law, it is only in obedience to a higher law, clearly and distinctly declared by a public authority higher than the individual, and higher than the State."

According to BROWNSON, then, "the church" is to decide whether the laws of the United States are to be obeyed; but who is the mouth-piece of the Church? No one but the Pope. The Pope then, a foreign potentate, is to say to citizens of the United States when they must, and when they must not obey the laws of the United States! And the Pope they must obey on pain of eternal damnation! It follows that they do admit an allegiance to a foreign Prince, at variance with their obligations as good citizens of the government of the United States, as Protestant have always claimed.

But suppose the Pope contravenes the law of God? who is then to decide respecting our obligation to the higher law? By denying the right of individual judgment Mr. BROWNSON only shifts the right of decision from our own State, to the head of a foreign State—to a man so infallible, that one day he flees from his own subjects, and then gets foreign bayonets to replace him. Romanists are therefore in a worse dilemma than Mr. BROWNSON would place Protestants. We are, however, placed in no such dilemma; God has given us the higher law written in the Scriptures of truth. He has made us individually responsible for our obedience to him. Ignorant clowns may need some priest to teach them what the love of God is. Intelligent Americans are capable of reading for themselves what God has decreed respecting their duty, whatever wicked rulers or fallible Popes may decree to the contrary.

Visit to Homer.

We commenced our meeting Jan. 22, and closed the 28th, and gave twelve discourses to full and interesting audiences. This meeting, on the whole, was one of the most interesting we ever attended, in this, or indeed any other place. It would fill several sheets to give a just account of the mercy of God to his people on this occasion. We can only give a brief sketch,—our readers may hear from others.

Since our last visit to this beloved flock, they have erected a very neat and commodious chapel. The location is central, and is very favorable for quietness,

and the prosperity of the society. I was happy to learn also that the chapel was nearly paid for.

The Church are happily united with their pastor, (Elder L. E. BATES,) and with each other. We found them in a good state, ready to co-operate in the objects of the meeting. This made it not only pleasant for us, but for all, and gave success to the public ministrations. We gave them a clear and full view of the doctrine and spirit of the Advent mission; and never did we see its blessed effects more fully manifest. The faithful were filled with joy and gladness, backsliders were wakened up to duty and confession, many returned to their "first love," and the impenitent were awakened to seek the Lord.—Many were fully reclaimed, and praised God aloud; and we left a large number of penitent sinners under deep conviction, who, by the faithful labors of Bro. BATES, we shall expect to hear have been brought into liberty. These are the fruits of the Advent doctrine, and have been from the beginning. How great the contrast with notions which gender strife, and produce coldness and death!

The Church in Homer is one of the strongest and best of the Advent Churches in Western New York. Its influence is not confined to Homer; but from it "the work of God has sounded out" in all the region. Many little companies are being gathered as the results of the labors of Bro. BATES, CHAPMAN, KEELER, and others who have visited the destitute neighborhoods, and preached to them the gospel of the kingdom.

We cannot express our gratitude to the beloved brethren and friends in Homer for the kind manner in which they received us, and for their liberality in this time of our embarrassment. Any one who denies himself of home and all its joys, and subjects himself to the scorn and contumely of a proud and unbelieving world, for the good of Zion, and the glory of CHRIST, can appreciate the blessings of real Christian friendship. Such friendship, in the time of trial, when dark clouds gather about him, and his enemies seek to devour him, is above all price. Such has been the friendship we have found among the Adventists at Auburn and Homer, and which we still expect to enjoy as we proceed on our tour West.

We shall not easily forget the kindness of Bro. Wood and B. D. GRISWOLD, who welcomed us to their hospitalities. May heaven reward them.

Having bid adieu to the brethren, we took stage for Syracuse on the 29th, in order to meet the cars for Geneva that evening, where we had an appointment. But after riding in an open, cold vehicle thirty miles, without blankets or buffaloes, we arrived just one minute too late for the cars! Well, we made the best of it, by calling upon the brethren, to see how they were getting along. We found them in good spirits, and about to take a new place of worship, under circumstances of encouragement. We took the evening train for Auburn to spend the night. Here we found that Bro. TURNER had left for Geneva to meet us there, on his way home. So he filled (as we suppose) our appointment at G. We were happy to find things in Auburn so happy and prosperous. Eight had been converted since the Conference, and the Church had had a melting, blessed season. Bro. T.'s labors were much appreciated, and they were loth to part with him. Bro. MANSFIELD and the Church have much to encourage them.

On the 30th came to Seneca Falls. Bro. G. W. BURNHAM resides here, and labors with the Church a portion of the time. He is now absent on a tour. We were cordially received by the brethren, and welcomed to our old home, at Bro. D. B. LUM's. We gave two lectures in their usual place of worship, as they were not able to obtain a larger place. The attendance was good, under the circumstances, and we trust good was done.

J. V. H.
Seneca Falls, Jan. 31, 1851.

Inquiries.

- Can there be a literal reign of the saints without subjects to reign over?
- What extraordinary need is there for binding Satan if there is no nations left for him to deceive during the thousand years?
- Does not the language used in verse 3rd, (that he shall deceive the nations no more till the thousand years should be fulfilled) imply, that if Satan was not bound during this period, he could continue on deceiving during the thousand years?
- Where is there any authority to be found for using the term nations to personify the wicked dead?

Your brother searching for truth,
JAMES CULROSS.

Rochester, Jan. 23rd, 1851.

Answer to 1st question.—How could ADAM have had dominion without subjects? God said to him, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1: 28. Satan tempted man and usurped the dominion; but DANIEL says (7:18), "the saints of the Most High shall take the kingdom and possess the kingdom forever; even for ever and ever." But this kingdom of

the saints we know will be the dominion given to ADAM; for we read in Micah. 4:8, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the FIRST dominion; the kingdom shall come to the daughter of Jerusalem." And this accords with what the SAVIOUR will say to those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

Ans. to 2d question.—There are nations left—the nations of the redeemed.

Ans. to 3d question.—We are not informed that he could not deceive the nations if he was not bound.—As he deceived ADAM, he might deceive some of those who will be restored to the condition from which ADAM fell. But being bound, he will not deceive them.

Ans. to 4th question.—We don't know that the wicked dead are called nations. But the wicked raised from the dead are thus called in Rev. 20:8.

Romanism ever the Same.

Some Romans have contended that if Rome had now the power, Protestants need never again have any fears of the rack, the stake, the dungeon, or the gibbet. The following extract from the *Pittsburgh Catholic* exhibits the same intolerant spirit that marked the palmiest days of the Papacy:

"For our own part, we never alluded, in any way, to the opening of the Protestant Chapel [in Rome]; but we take this opportunity of expressing our hearty delight at its suppression. This may be thought intolerant, but when, we would ask, did we ever profess to be tolerant of error, or to advocate the doctrine that error ought to be tolerated. On the contrary, we hate error, we detest it with our whole heart and soul, and we pray that our aversion to it may ever increase. We hold it meet that, within the walls of the Eternal City, no worship abominable to God should be publicly conducted; and we are sincerely glad that the enemies of Truth are no longer allowed to meet together, openly as such, in the capital of the Christian World."

Littell's Living Age.—This valuable periodical makes its appearance weekly with commendable punctuality, and gives the best articles from the English periodicals in all their freshness. Among the articles in the last No. are "BARON STEIN," and the continuation of "My Novel; or, Varieties in English Life."

Several appointments reached us too late for insertion this week.

Foreign News.

The British steamship *Canada* arrived at this port on Wednesday last. She brings no tidings of the Atlantic.

The English general news is of trifling interest, and the papers are chiefly filled with speculations relative to the exciting topics likely to engage the early attention of Parliament. It is confidently asserted that the Chancellor will have a surplus of no less than £4,000,000 for the year. Public expectation is strongly in favor of a large reduction in taxation, and amongst the most prominent articles named for as reduction of taxes, are the window and paper duties.

A slight sensation has been created by the recent appointment, without any previous notice, of a new Catholic Bishop for Ireland. It is said that the Pope has signified his intention to sanction the Queen's Colleges, and that his concession upon this point will be made the basis of a satisfactory arrangement between the Roman and English Governments. The London *Standard* states with great confidence that Lord JOHN RUSSELL firmly adheres to the principles laid down in his letter to the Bishop of Durham.—The same authority also states that the Queen's speech will contain a strong expression against the late proceedings of the Pope, and that the speech will be followed by stringent legislative measures.

The Baltimore ship *Franconia* was wrecked off Holyhead on the 11th ult. Her cargo of tobacco, the captain, chief mate, and 11 hands were lost.

The screw steamer *Nautilus*, between Cork and London, was lost on Wednesday night, in a severe gale. Nine lives were lost.

Accounts from Rome and the Papal states represent a growing apprehension and uneasiness among all classes.

FRANCE.—LOUIS NAPOLEON appears to have gained for the time a complete mastery over Gen. CHANGARNIER and the National Assembly. The Committee of Public Safety have reported the following resolution in regard to the late measures of the Government, and an exciting debate relative thereto was going on in the Assembly at the latest date:—"The National Assembly, acknowledging the right of the executive power to dispose of military commands, blames the use it made of that right, and declares that the General in chief of the army of Paris shall preserve the title to the confidants which the Nation-

al Assembly testified to him in the sitting of the third instant."

An unquiet feeling pervaded all classes in Paris on Thursday, and the Assembly was crowded to excess. An amendment had been proposed and would probably pass, stating that the Assembly had no confidence in the Ministry. At the conclusion of the latest telegraph despatch LAMARTINE was making an able address in defence of the President.

The peremptory dismissal of Gen. CHANGARNIER by the President, has caused great dissatisfaction among the leaders of the party of order, who profess to see in that act the foreshadowing of LOUIS NAPOLEON's desire to obtain absolute power. The Government is charged with interposing no barriers to the violent abuse through the journals of the General and his friends, and it is also charged that the revolutionary cries of the army are allowed to pass without reprimand.

The report of the Committee of Public Safety is particularly noticeable for the manner in which the President is separated from the Ministers. He is allowed to pass unscathed, because, as is alleged, he cannot be proceeded against without producing a commotion which might eventually end in a revolution. The Cabinet, therefore, is the chief point of attack, and little doubt was entertained at Paris but that the Ministry would be compelled to resign.

The French coast has been visited with a fearful gale; sixty merchant vessels put into the port of Cheesborough for safety.

DENMARK AND THE DUCHIES.—The news from the Duchies is that the Holsteiners have made an unconditional surrender to the King of Denmark, through the instrumentality of the Austrian and Prussian commissioners. The army has been disbanded, and the chief members of the Stadholderate have retired to Hamburg.

Although nothing definite is yet known of the proceedings of the Dresden conference, yet little doubt appears to be entertained but that the result will be a reconciliation of the old Diet in Germany. It is confidently affirmed that a central power, with a large army at its command, has been resolved upon. The report of an early congress at Dresden has been officially contradicted at Berlin, but without putting an end to renewed reports.

GERMANY.—The Austrian project of a Zollverein union was the chief subject of discussion at last date. It meets with no favor from the Government of Prussia, but the Saxon and Bavarian Governments are paid to favor the proposition. The Prussian Government have resolved upon the imposition of a heavy income tax, to yield two millions dollars, and to be applied to the payment of the interest of the public debt contracted since 1848.

M. MANTEUFFEL has announced it as the intention of the Government to abolish the monopoly which a few families have enjoyed, of filling all minor offices of state, and that merit and administrative capacity will hereafter form the chief tests of the filling of all Government offices.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

BRO. J. V. HINES will preach in Albany Sabbath, Feb. 16th, at 10^o A.M. and 3 P.M., and at West Troy (in the Advent Tabernacle), evenings of the 16th, 17th, and 18th; Lansingburg, (Olympic Saloon,) evenings of 19th, 20th, and 21st.

BRO. H. withdraws his appointments at Batavia and Canandaigua, N.Y., on the 10th and 11th of Feb., and will preach in Rochester on both those evenings, on his way East from Buffalo.

BRO. L. D. THOMPSON will preach at Machester, N.H., Sabbath, Feb. 16th; Concord, N.H., 17th, evening; Piermont, Sabbath, 23d; Newbury, 25th, evening, where BRO. JACKMAN may appoint.

BRO. N. BILLINGS will preach at Marlboro' Sabbath, Feb. 16th; Fitchburg, 18th, evening; Ashburnham, 19th; Templeton, 20th; Northfield Farms, Sabbath, 23d.

BUSINESS NOTES.

C. HIX, or HAKES, owes \$1 50.
E. L. DOWNS, \$1 25.—The C. H. is sent you regularly. Have sent the "Facts," \$1 "Pneu."

L. E. BATES—Sent you books to Homer the 1st by Express.

G. T. STACY—You owe for Herald \$2.

REV. D. TULLY—The paper was sent regularly to S. since she so ordered it. We now change as directed.

S. A.—We think it is Russell, Mass.

To Aid in the Expense of the Supplement.

Expense \$250 00

Previous receipts 238 00

Mrs. CUTTER—50 cts.; J. NOCKACE—\$1; B. PARKER—50 cts. 2 00

Total receipts 240 00

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations 123 14

Previous receipts 62 50

E. S. BRYANT 5 00

Excess of donations over receipts 36 64

Receipts from Jan. 29th to Feb. 5th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

L. CHAPPELL, 534; O. PAGE, 495; O. SHIRLEY, 534; C. SMITH, 540; I. SMITH, of P., 547; D. WEAVER, 534; E. ATWATER, 534; M. PORTER, 534; N. SPENSOR, 534; T. GRISWOLD, 495; W. E. HITCHCOOK, 534; J. N. ROGERS, 534; E. HENDERSON, 517; S. KNAPP, 534; T. WOODWARD, 534; J. N. ROGERS, 534; L. WILCOXON, 534; J. BACHELDER, 534; N. RAYMOND, 534; E. B. FAY, 534; J. M. Dodge, 534; J. MORRILL, 534; T. WOODWARD, 534; S. STEWART, 534; H. H. GROSS, 508; W. B. WEEKS, 534; A. VERNON, 508; R. SLATTON, 516; H. G. BUCK, 534; L. HELMICK, 534; E. A. PARKE, 524; J. BURNHAM, 505; B. TERHAN, on account; M. A. CUSTODI, 525; G. C. CUNNINGHAM, 534; B. TAYLOR, 534; E. DICKEY, 534—each \$1.

Z. FRENCH, 508; E. WALKER, 534; S. WEBSTER, 536; M. WATERMAN, 536; A. WILSON, 530; A. B. SCHAFFNER, 530; W. HARRIS, 523; C. COOPER, 560; L. CRANDALL, 560; E. LLOYD, 492; D. GARDNER, 560; R. BROWN, 534; G. RUSSELL, 560; H. FAZEN, 534; D. GRISWOLD, 547

CORRESPONDENCE.



EXPOSITION OF REV. 20th.

BY O. R. FASSETT.

(Concluded from our last.)

"THE BELOVED CITY."

1. This is not a Church polity, as many conceive; for the Church and city are spoken of as separate and distinct from each other. "The city" is "the camp of the saints," not the saints. The saints are in the beloved city, of course not within themselves!

2. It is not the city described in Ezekiel; for that can never be built under the New Covenant. Its rites, ceremonies, and sacrifices, if instituted, would do away with the virtue of Christ's atonement. Besides, that city was promised on conditions which the Jews disregarded. Of course it will never be granted them.

3. It is the New Jerusalem.

(1.) Because this is the city belonging to the New Covenant.—Read Gal. 4:22-31; Rev. 21:23.

(2.) The same company is at last gathered around the city. New Jerusalem, as described to be around this. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers," &c.—Rev. 22:14, 15.

All admit that the city here referred to, is the New and heavenly Jerusalem. But how came the wicked around and without this city, after the following announcement?—"And fire came down from God out of heaven, and devoured them."—Rev. 20:9. Do the wicked have a resurrection from this lake of fire, and appear around the New Jerusalem, as they did around the city here described? You must either consider the city mentioned in this 20th chapter of Revelation the New Jerusalem, or prove that the wicked have a second resurrection after the second death, and are found again without the city in which the tree of life is planted. Which horn of this dilemma will you choose? Will you be honest here? I press a decision!

4. Where is the city during the thousand years?

Ans. 1. On the earth; for the wicked come up on the breadth of the earth and compass it about.

(2.) It is on the new earth.

Proof.—This city is nowhere found on the old earth. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying," &c.—Isa. 65:17-19. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away," &c. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven," &c.—Rev. 21:1-4.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . All these things shall be dissolved. Nevertheless we, according to his promise, look for new heavens and a new earth."—2 Pet. 3d ch.

From these passages you learn the fact, that the city is not on the old earth. Were it there, what would become of it during the entire dissolution of heaven and earth? The new earth first appears,—then the new city comes down upon it. Here is the incontrovertible proof of the restitution at the commencement of the Millennium.

Besides, the saints do not reign on the sea of glass in the city above, as supposed by some.

They sing when there, "We shall reign on the earth."—Rev. 5:9, 10.

Again: this reign, when begun in the Millennium, is eternal. It is not broken up when the thousand years end; nor transferred, and the "saints take their flight above, and never set foot on the earth again," as Pres. Edwards says. Nor when above, transferred below at the termination of the thousand years. This is all imagination!

The reign of the saints is begun on the renewed earth with its city at the beginning of the Millennium, and never terminates! Where is the intimation, the first intimation, that it does?

OBJECTIONS AND ANSWERS.

Obj. 1. How can the earth be pure and the wicked be in it during the thousand years?

Ans. There is no impurity in the ashes or dust of the wicked.

Obj. 2. How can the wicked be raised out of the new earth?

Ans. All things are possible with God. We might as well inquire how are the dead raised at all? or how are the antediluvians ever to be raised out of "the world that then was?" The new earth, is the present one renewed; and God in its restitution at the commencement of the thousand years, when all things are shaken and the dust of the righteous and wicked are separated, so disposes of the ashes of the wicked as not in the least to mar or injure the new earth. "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet IN THE DAY THAT I SHALL do this, saith the Lord of hosts."—Mal. 4:1-3.

Obj. 3. If Satan and the hosts of the wicked are to come on the new earth, they will pollute it.

Ans. Satan was in the Eden world, "walked up and down in the midst of the stones of fire: every precious stone was his covering."—Ezek. 28:13, 14.

And yet he did not pollute it. He never could have harmed the new earth in the beginning had Adam retained his integrity and not have sinned. God cursed the earth for man's disobedience. The devil never could have done it! And as the second Adam will not sin, we need not fear as to the new earth. All these and similar objections are weak and puerile, and cannot affect one who believes the simple statement of "Scripture and the power of God."

The following passages will support the above view. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."—Prov. 11:31.

Both are recompensed in one and the same earth, we can understand therefore why

"fire came down from God out of heaven and devoured them."—Rev. 20:9.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:32.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13:28.

"Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. And at evening let them return; and let them make a noise like a dog, and go round about the city. . . . But I will sing aloud of thy mercy in the morning."—Psa. 59:13-16.

"Like sheep they [the wicked] are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning."—Psa. 49:12-15.

Compare with the following: "Blessed and holy is he that hath part in the first resurrection." "But the rest of the dead lived not again until the thousand years were finished." "They went up on the bread of the earth, and compassed the camp of the saints about, and the beloved city." "For without are dogs and sorcerers," &c.—Rev. 20th and 22d chapters.

Such is the harmony and testimony of the Scriptures on this matter. Why not abide by their simple and harmonious testimony?

VISION OF THE JUDGMENT.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—vs. 11, 12.

The manner of the close of this chapter has perplexed many minds. Many have supposed that because the scene of judgment is here introduced at the close of the Millennium, it must necessarily follow it; but we can at once see the impropriety of this, by referring to verses 9, 10, 14, 15. Is there to be a judgment after "fire comes down from heaven and devours" the wicked, which event takes place after they have been raised from the dead? This must be the second death, as described in verses 14, 15, or else that mentioned in these verses is wrongly named, it should be the third death.

One thing should be observed,—viz., that the prophet presents one thing at a time, and he here gives a description of the judgment which he had not before noticed. Every vision, or new view of the same vision, may be recognized by the expression, "I saw." Hence notice verses 1, 4, 11, chap. 21:1.

In the verses above quoted (vs. 11, 12) we have presented us the beginning of the judgment at the commencement of the thousand years, consequent on the resurrection of the just or righteous. The book of life is here opened, in it are written the names of the children of God of all ages. "Blessed and holy is he that hath part in the first resurrection." These are then here mentioned, "the dead, small and great."

On the appearance of the great white throne, the righteous are separated from the wicked, living and dead, and caught up and judged. "The Lord shall judge his people."—Heb. 10:30. "The Lord himself shall descend from heaven with shout . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—1 Thess. 4:16-18.

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people."—Psa. 50:3-6.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—1 Pet. 4:17, 18.

As further proof we quote the following: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you," &c. Know ye not that we shall judge angels?"—1 Cor. 6:2, 3. How can this ever be if the judgment of all be simultaneous? Please answer!

"And the sea gave up the dead which were in it."—v. 13.

This we understand to be a simple announcement, showing that all will ultimately be raised, whether in sea or land."

"And death and hell delivered up the dead which were in them: and they were judged every man according to their works."—v. 13.

No book of life is here seen; for the wicked have not their names therein recorded, they are judged according to their works! This delivering up of the dead by "death and hell," is the second resurrection; for they that have part in the second resurrection, the "second death," hath power over. Hence, with death and hell they are cast into "the lake of fire."—v. 14, 15. The judgment of those consigned to the lake of fire is consequent on their resurrection at the close of the thousand years.

Obj. You make two days of judgment. Ans. I do not, only one day. That day is not a day of twenty-four hours in length, but is "the great and notable day of the Lord." Peter, referring to the day of judgment, in which we have the perdition of

ungodly men, says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. 3:8. Many have overlooked this fact.

IMPROVEMENT.

1. We learn what a blessed privilege it will be to have part in "the first resurrection." Such shall be gathered and raised from among the wicked dead, shall reign with Christ in the millennium, be protected from the rage and fury of the hosts of the wicked at its end, and then reign in undisturbed bliss forever. "On such the second death hath no power." They will have life everlasting.

2. We learn how sad will be the fate of the sinner. (1.) They are to be destroyed at the coming of Christ,—to have no part in the millennial reign, but to remain in the embrace of death and the grave, and their ashes under the feet of the saints, during the thousand years. (2.) Then, they are to be awakened to judgment, behold the beauties of the world promised them in their life-time, if they repented,—see the beloved city,—the society of the redeemed, and then be consigned to the second death.

(3.) What must be the feelings of such in that day, when they begin to realize the certainty and fearfulness of their fate? O, what oaths and curses, what howlings and lamentations, what madness and desperation shall seize them! They will then surround that city, and endeavor to wrest it from its rightful possessors, and take the kingdom. It will be a final and desperate struggle on the part of Satan and his hosts. But Jehovah's arm restrains them, and his judgments overtake and destroy them forever. "Gather not my soul with sinners, nor my life with bloody men."—Psa. 26:9.

3. We learn how sad a thing is sin. Some have thought it a mere trifle. But, sinner, it cost the blood of the Son of God to atone for it. It has caused all the sorrows of the present world, and will of the world to come. If you persist in your present course, you will one day experience that "sober punishment," which awaits the finally impenitent. "Choose, then, this day, whom ye will serve," and escape the fearful retribution of the wicked.

AUBURN CONFERENCE.

(Continued from our last.)

The following correspondence was submitted to the Conference, to show the design of the "call":

Rochester, Dec. 18th, 1850.

DEAR BRETHREN:—There appears in the last "Advent Herald" a call issued by you, for a Conference to be held at Auburn, commencing Jan. 15th, 1851. The hearts of the brethren here were made to rejoice at the thought of again meeting in conference with those who cherish the hope of soon "seeing the King in his beauty,"—but that joy was somewhat marred when they noticed certain expressions of a peculiar practical character, contained in the call, apparently designed to limit the invitation to a certain class of believers in the speedy personal advent of our Saviour. Some feeling desirous to attend the Conference, and yet having doubts as to the real design and meaning of the terms used in the invitation, not wishing on the one hand to appear as intruders, nor on the other, to stay away when they would be cordially welcomed, desire, with Christian frankness, to ask whether the invitation was designed to be limited to those who, to the belief of the personal and pre-millennial Advent of Christ "at the door,"—the resurrection of the righteous dead—the changing of the righteous living—the establishment of God's everlasting Kingdom on the earth, "at his coming"—add the peculiarities of Bro. Miller's faith at the terrible conflagration, at the commencement of the thousand years, the simultaneous destruction of all mortal men? &c.

One early, frank, and explicit answer to the foregoing will much oblige the writer and numerous brethren here, in behalf of whom I write, relieve them from doubt, and make the path of duty plain.

Truly your waiting brother,

GEO. A. AVERY.

To Brn. H. L. Smith, L. D. Mansfield, D. L. Stanford, R. Curtiss, T. G. Bryce, L. E. Bates, J. L. Clapp, Jno. Smith.

Dear Bro. Mansfield, I have written the above note of inquiry in accordance with the wishes of brethren Carpenter, McMillen, and others, and on behalf of our Church generally, and trust you will appreciate and gratify the desire of brethren. With Christian regard I remain your brother, still looking for the return of the Nobleman.

G. A. A.

Auburn, Dec. 10th, 1850.

DEAR BRO. AVERY:—Yours of yesterday came to hand this evening, and as it will not be practicable for me to lay your letter before the brethren to whom it is addressed, I therefore proceed to make such reply to your letter as my understanding of the matter enables me to do.

I do it the more cheerfully as the request emanates from brethren for whom I have for years entertained the most unfeigned Christian regard; which, permit me to say, I still cherish.

We supposed the character and design of our proposed Conference would sufficiently appear from our "call," but it seems to be somewhat doubtful to yourself and Brn. Carpenter and McMillen, as well as to others, I would therefore briefly answer your inquiries. We felt the importance of pursuing the work which we began years ago, and of not being diverted from it by the new questions which have occupied the attention of some of our brethren of late; and while we have no disposition to abridge the liberty of our brethren who have been thus occupied, we desire to maintain and proclaim abroad the original views which we taught, and not turn aside to advocate that which subverts those views.

Those brethren who can co-operate with us in such labors as we have been wont to perform, and in the defence and furtherance of the truth, on the great Advent question, as its features have been developed during the Advent movement, are of course cordially invited to attend and take part with us. But we do not desire our meeting to be distracted by discordant doctrines in respect to the millennium, &c., and think it far better to have no meeting than to have

one devoted to disputations among ourselves on some of the most vital parts of the theory of the Advent.

Those who regard the Advent doctrine as it has been generally taught, as expressed by the Albany and Rochester Conferences, as being so wide of the truth that they cannot co-operate harmoniously with those who proclaim it, will not of course be expected to unite with us in our meeting.

We do not propose to enter upon any new work, but to continue the work already begun, and can only say that those who have a new work to perform, and essentially different doctrines to proclaim, must certainly have the liberty to do their work, and diffuse their doctrines; and we do not intend by this "call" to interfere with their rights of conscience, nor divert them from labors more conformable to their sense of duty, than those which occupy us.

We did not invite to our Conference all classes of professed Christians, because we supposed they neither sympathized with us, nor our doctrines; and for the same reason we did not invite to take part in our meeting, those who cannot conscientiously aid in spreading the "peculiarities of Bro. Miller's faith," which you mention, and this, not because we wish to proscribe or abridge their liberty, for we wish them to enjoy the largest Christian liberty—and to grant us the same, which we must still employ in proclaiming the above faith.

But we most cordially welcome to our meeting yourself and the brethren named, as also all others who can conscientiously unite with us, after our objects and views are thus stated. However I must say, that as dear to me as are the brethren with whom I have formerly been associated, and as much as I desire their continued sympathy and co-operation—I cannot change my views and course of action whenever they do, and if they cannot continue their co-operation with me in our accustomed work and labor of love, there is no other way than to allow each to pursue such course as conscience dictates, without regard to concert of action. This I speak for myself, and I presume this expression accords with the sentiments of the other brethren whose names are attached to the call.

With kind remembrance to brethren Carpenter, McMillen, and others interested, I am your brother in Christ.

L. D. MANSFIELD.

BRO. G. A. AVERY, Rochester.

P. S. I will lay your letter before the brethren when I have opportunity, and if they have any thing further to say, you may hear from us again.

L. D. MANSFIELD.

The second Resolution was adopted without dissent.

Conference then adjourned, to meet after the discourse in the afternoon, to hear the report of the business committee.

Preaching in the afternoon, at 2 o'clock, by G. W. BURNHAM. At the close of the sermon, the business committee presented an address, which was read and accepted, and Conference adjourned, to meet at 9 o'clock next morning.

Preaching in the evening by C. B. TURNER.

INDEX.

POETRY.

Amateur of the Ball-Room 31
 All is weariness 49
 Advent, The 105
 Am I almost there? 289
 A Heavenly City 315
 Anglo-German Sacred Poetry 342
 All thy Works Praise Thee 353
 Ancient and Modern Rome 413
 Beware of Careless Words 177
 Consolation 9
 Consolation for Believers 57
 Confidence in God 161
 Crown of Thorns 193
 Consolation 211
 Comfort under Affliction 313
 Christian Thought, A 345
 Dirge, A 17
 Day of the Lord, The 155
 Dawn Described, The 429
 Earth was Beautiful 22
 Eternity 137
 Encouragement to Believers 239
 Earth and Heaven 361
 Endure to the End 382
 Earth and Heaven 423
 Fullest of Jesus, The 89
 Forever with the Lord 153
 Faith 329
 Fatal Delusion, The 385
 Good Tidings of Great Joy 401
 Harvest, The 25
 Home of the Blest, The 65
 Home Sickness, The 277
 He does well who does his best 351
 Happy Clime, The 393
 Inspiration of the Past 185
 Jesus Comes 1
 Jubilee 41
 Jerusalem 54
 Jesus my Home 86
 Judge not 145
 Lines to Belzoni's Mummy 175
 Longing for Christ 249
 Lines on the death of H. Williams 418
 Mr. Miller, On the Death of My Home is in Heaven 273
 Night and the Morning 129
 No Tears in Heaven 335
 Not Very Far 369
 New Creation, The 419
 Our Dependence 1
 Oldest Christian Hymn 121
 Old Earth, The 363
 Patience 187
 Philosopher's Scales, The 199
 Philosophy of Endurance 225
 Pearl of Great Price, The 337
 Parting Words 339
 Punishment of Pride, The 199
 Religious Pride 241
 Rest of the Saints, The 318
 Rooted in Christ 350
 Restitution, The 74
 Sower to his Seed, The 81
 Second Advent, The 230
 Still Hope for the Best 233
 Sun Dial and Flower, The 247
 Sodom and Gomorrah 33
 To-day and To-morrow 166
 To J. V. Himes 191
 The Two Advents 366
 To a Christian Pilgrim 377
 The Dying Year 421
 Valley of Dry Bones, The 126
 We would See Jesus 358
 World to Come, The 359
 Watchword for the Times 133, 143.

CORRESPONDENCE.

LETTERS FROM

M. H. Case 7
 C. A. Thorp 7, 14, 46
 T. S. Potter 14
 D. T. Taylor 14
 C. Green 22
 S. Chapman 22, 110, 174, 278
 H. H. Hall 22
 M. Tewkesbury 23
 George Needham 30
 P. Powell 31
 J. O. Orr 31
 J. P. Weethee 38
 J. M. Orrock 38, 231
 E. Walker 39
 Bertie's Mother 46
 J. W. Bonham 47, 94, 110, 133, 143.
 W. H. Fernald 54
 J. L. Clapp 54
 J. A. Chaplin 54
 W. M. Ingham 54, 143, 222
 W. B. Maynard 54
 P. B. Morgan 60
 L. F. Billings 60
 Hannah Smith 61
 James Inglis 70
 Thomas Smith 71, 78
 Eliza Parker 78
 E. A. Maynard 78
 I. E. Jones 86
 J. Lenfest 87
 J. B. Huse 87
 H. Munger 87
 Mrs. C. Niles 94
 Lydia Shears 94
 M. Cheney 94
 L. Armstrong 95
 H. J. Pierce 95
 Elder A. Abbott 105
 O. R. Fasset 108
 M. Chandler 118
 H. L. Hastings 118
 Mrs. M. A. Ober 118
 G. Wilson 118

G. W. Clement 126
 C. Chisman 126
 C. H. Fuller 151
 J. G. Smith 151
 J. Porter 159
 I. H. Shipman 166
 S. Everett 174
 L. D. Mansfield 183, 190, 208
 R. Hutchinson 183, 198
 B. Morley 190
 A. Merrill 198
 N. A. Apolonio 198, 214
 E. Crowell 198
 J. Litch 198
 Church in Philadelphia 199
 Church in New York 204
 Church in Homer 214
 Letter from Lockport 215
 J. Croffut 215, 302
 Church in Brooklyn 222
 R. Harley 222
 W. Watkins 222
 J. Litch 222, 287, 295
 W. Trowbridge 223
 M. L. Bentley 223
 J. Weston 223
 J. E. Hazen 223
 A. Keyes 223
 E. L. Chapman 223
 S. C. Collins 223
 D. Fogg 223
 J. Bullock 230
 Advent Church in Westboro' and Northboro' 230
 D. I. Robinson 230
 Advent Church in Providence 230
 B. B. Brown 231
 R. King 231
 W. H. Fernald 231
 Advent Church in Milesburg and Unionville 231
 D. C. Turner 231
 Yates Higgins 231
 H. Harriman 231
 H. L. Hastings 231
 W. B. Schermerhorn 231
 J. W. Bonham 238
 Advent Churches in Hollowell and Gardner 238
 Advent Church in Cranston 239
 J. C. Bywater 239
 P. Blood 239
 J. G. White 239
 B. Bancroft 239
 G. W. Burnham 239
 J. W. S. Napier 239
 Advent Church in Stanstead 247
 L. C. Collins 247
 B. Sweet 247
 I. E. Jones 252
 L. Osler 253
 D. I. Robinson 253
 J. Hall 253
 P. P. Learned 254
 B. Abbott 255
 I. C. Wellcome 277, 301
 The Church in West Troy 277
 B. N. Child 278
 Another Voice from Wo'ster 278
 Advent Church in Auburn 278
 From Brethren in England 279
 J. L. Clapp 279
 P. B. Morgan 279
 E. Burnham 279
 J. C. Bywater 279
 J. Fairbanks 286
 G. W. Clement 286
 S. N. Gears 287
 S. Judson 287
 G. W. Miller 287
 J. Nocake 287
 D. Campbell 287
 E. M. Robinson 293
 N. Brown 295
 R. Robertson 295
 A. Brown 295
 L. Dudley 295
 C. Beams 295
 H. H. Gross 301
 S. U. D. Cowles 302
 H. Munger 302
 J. P. Farrar 302
 N. Brown 303
 J. E. Hazen 303
 Church in Odelltown 303
 Matthewson, Grant, and Pratt 303
 I. Adrian 303
 N. Brown 303
 J. W. Bonham 310
 G. Needham and others 310
 T. L. Carlton 311
 J. Porter 311
 Church Saved by Hope 75, 81, 89.
 D. H. Munger 311
 Creation, The New 82
 Christian Race, The 94
 Contemplation 122
 Conference in New York 124, 132
 Conference in Boston 140, 149, 157, 172, 181.
 Coming of the Lord 154, 162, 170, 178.
 Common Fame 159
 Christian Perfection 166
 Chinese Geography 187, 195, 203
 Chardon-street Church 188
 Coming to Christ 203
 Churches, Preachers, Smart Men 219
 Chronology of Artaxerxes 220
 Consolations of the Righteous 227
 Clerical Backslider, The 228
 Christian's Anticipation, The 275
 Church of the Holy Sepulchre, The 282
 Conspiracy 291
 Climbed up some other way 307
 Christ the Light of the World 314
 Christ's Second Coming 321, 330

Laura F. Marshall 367
 H. K. Boyer 367
 I. H. Shipman 367, 375
 Ad. Church in L. Hampton 375
 F. Beckwith 375
 A. Brown 375
 J. W. Bonham 382
 L. E. Bates 382
 M. D. Wellcome 382
 N. Brown 382
 L. Dudley 383
 J. Croffut 391
 P. B. Morgan 391
 J. W. Bonham 398
 A. Wood 399
 J. Dickinson 399
 J. W. Bonham 406
 M. Reynolds 407
 M. M. Maxwell 407
 J. Seavey 407
 L. Case 407
 J. Slater 407
 S. R. Dennett 407
 J. F. Huber 407
 J. Pearson, Jr. 418
 J. Smith 419
 E. Corey 419
 I. Adrian 419
 A. Vaughan 419
 L. M. Richmond 419
 L. D. Mansfield 426
 W. H. Fernald 426
 A. Sherwin 426
 E. M. Triplett 426
 W. S. Moore 427

MISCELLANEOUS.

A

Another Gospel 12
 Apocalypse, Lectures on the 25, 33, 41, 51, 65, 73, 81.
 Advent, The 49
 Apostolicity of Chiliasm 51
 Age, The 52
 Achilli (Dr.), Escape of 67
 Advent Cause in G. Britain 76
 Am I a Christian 93
 Apollos, Rev. Dr. 123
 A Word of Exhortation 180
 American Antiqua. Society 190
 Apocalyptic Sketches 145, 153, 161, 169, 177, 185,
 193, 202, 210, 217, 225,
 233, 241, 249, 273, 281,
 289, 297, 305, 313, 321,
 329, 337, 345.
 A Just Man 227
 Always Welcome 227
 Apostolic Doctrine of the End of the World 234
 Ascent to the Ball of St. Peter's 243
 Agency vs. Ownership 284
 A Nation without God 315
 All in all 323
 Advent Herald, The 325
 A Scene upon Mount Olivet 330
 Adventism 333
 A Minister of the Gospel should set, &c. 343
 Abomination of Desolation 356
 Advent, The 390
 American Bible Union 394
 A Splendid Description 403
 Auburn Conference 425, 534

B

Beauty of Forgiveness 123
 Benevolence of the Law 131
 Butterflies 136
 Believers' Portion 169
 Brotherly Co-operation 180
 Brief Exposition of 1 Kings 21:9, 10 193
 Be Careful for Nothing 214
 Boiling Springs of Iceland 251
 Beloved, yet Sick 275
 Bliss's Sacred Chronology 326
 Breaking up the Slave Trade 355
 Blessed are they that mourn 370
 Bear the Infirmities of the Weak 374

C

Chardon-street Lectures 1
 Chronology, Lecture on 5, 13, 21, 29, 36.
 Conference in South China 47
 Church's Hope, the Joy of Angels 58
 Church Saved by Hope 75, 81, 89.
 Creation, The New 82
 Christian Race, The 94
 Contemplation 122
 Conference in New York 124, 132
 Conference in Boston 140, 149, 157, 172, 181.
 Coming of the Lord 154, 162, 170, 178.
 Common Fame 159
 Christian Perfection 166
 Chinese Geography 187, 195, 203
 Chardon-street Church 188
 Coming to Christ 203
 Churches, Preachers, Smart Men 219
 Chronology of Artaxerxes 220
 Consolations of the Righteous 227
 Clerical Backslider, The 228
 Christian's Anticipation, The 275
 Church of the Holy Sepulchre, The 282
 Conspiracy 291
 Climbed up some other way 307
 Christ the Light of the World 314
 Christ's Second Coming 321, 330

D

Dreams, The Phenomena of 4
 Dangerous Seducer, The 10
 Discoveries in South Africa 83
 Darkness before the Dawn 84
 Duty of Christians 168
 Development of Character 197
 Date of the Crucifixion 228, 236
 Divine Gov. of the World 243
 Dying Words of Wilberforce 243
 Domestic Duties 334
 Doctrine of our Fathers 346
 Death Scene in Kentucky 352
 Death and Res. of Lazarus 362
 Death Scene of a Miser 363
 Dancing Parties 415
 Destiny of the Earth 418
 Division of the World, &c. 422

E

Extracts from Mr. Imrie's Sermon 50
 Enoch Walked with God 76
 Eternal Fire 77
 Even now there are many Antichrists 116
 Everlasting Consolation 146
 Everlasting Gospel 148
 Erskine Miscellany, The 156
 Effects of God's Word 182
 Ministry of Angels 199
 Millennium, The 73, 82
 Edom—Idumea 188
 Earnest of the Morning 204
 Editorial Correspondence 248
 Essex Co. Conference 342
 Effects of the Cath. Religion 359
 Extracts from Dr. Berg's Reply to Bish. Hughes 370, 378
 Extinction of Races 427

F

Floating Light 19
 Future Abode of the Saints 38
 Final Conflict 38
 French Political Tactics 85
 Fly Sheets, The 93, 108
 Four Universal Kingdoms 97
 Fountain Opened, The 116
 Fall of the Temple 179
 Fall 243
 Future Aim of Europe 253
 Feed my Sheep and Lambs 277
 Family Worship 353
 First Lessons in Prayer 362
 Future Age, The 366, 390, 398
 Future Condition of Man 416, 424, 432.
 Fugitive Slave Case 417
 First Step to Heaven 426

G

Gospel, The 6, 9
 Geography, Lecture on 113, 121, 129, 137.
 Gospel (The) the same in all ages 132
 Geology pointing to New Heavens and New Earth 142
 Genuineness of the Script's God's Unspeakable Gift 195
 God is in the Pestilence 211
 Gill, John 254
 God Known by his Judgments 290, 298, 338, 346
 Gathered to his People 306
 Geology and the Bible 322
 Grace and Glory 326
 Gospel, The 348, 356, 364
 Gibbon on the Millennium 350
 Gashmu Family, The 395
 Gems from Rutherford 402
 Gov. of Verbs in English 427

H

Harbinger, A kind word to 32
 Hutchinson, Richd., and the Wesleyan Miss. Com. 88
 Harmonies of Genesis and Revelation 210, 218, 226
 Holy Living 229
 Hear the Word of the Lord 290
 He is a Christian 307
 Home of the Soul 307
 History of Chiliasm 306, 314
 How some Reason 325
 How to Prepare Sermons 373
 Hardening Process of Sin 378
 Half Century, The 415

I

Imrie's (Mr.) Sermon 44, 60
 Israel, The Hope